

GOODNES;
The blessed mans Badge:

OR
Gods Character stamp't on
mans Conscience.

*In two Sermons before the
most excellent Prince
Charles.*

*By Richard Myddleton his High-
nesse Chaplayne.*

Psal. 145.9. *The Lord is good to all,
and his mercies are ouer all his workes.*
Aug. *It is the summe of all Religion, to
imitate him thou doest worshippe.*

LONDON:
Printed by Nicholas Okes, 1619.

QODNAME;
T he Syllepsis

80.

Georg Chrysostomus ou
Theologie

est chose que les
saintes Escriptures

digittairi www.digittairi.com
chose Chrysostome

as been in hand till 1823. 1829
and now it is in the hands of
the author's son who has
been a member of the Royal
Academy of Sciences in Paris

LONDON:
Printed by W. H. Orme, 1829.

TO
THE NOBLE
and Vertuous Lady,
the Lady Olyffe Sta-
pylton, the continuance
of all graces here, and
the fruition of e-
ternall happines
in Heauen.

Right worthy Lady :

 Iuc mee leauue,
I beseech you, to
presēt your bet-
ter Worth with
this lowe ad-
dressement of my loue. Lit-
tle, I confesse, is the value of
paper presents, and of so
much the lesse account, by

A 2 how

The Epistle

how much our age hath made
the number of bookeſ to bee
the medicine or purgation
of idle or distempered
braines; and medicine, I wish
that truely I might haue ſti-
led it.

But bookeſ, which ſhould
be as Apothecaries ſhoppes,
and wiſe Phisitions ſtore-
houſes, furnished with all
manner of remedies for ſick
and diſeaſed Soules, are ma-
ny times, banes to the Soules
and peſts to the bodies of the
readers, whiſt the ſubiects
handled in them, are fitter to
be ſuppreſſed then printed.

Mine, I dare not commend
to be ſuch as it ſhould be, be-
cause it is mine : but thus
much I preſume to warrant,
that had the worthinesſe of
the matter beeene ſo happy
to

Dedicatore.

to light in a hand, skillfull to
discipher the true price and
precious value of that good
man which is the ground of
my discourse, I might right-
ly haue said of it, as the good
king spake of *Goliahs* sword,
there is none to that, giue it
me.

2. Sam. 21.
9.

The least birds haue euer
the sweetest voyces, and this
small grayne of goodnessse,
which is the *All* of man, thus
hammered out into all the
fayre wreaths of golden gra-
ces to adorne the Soule, will
(I doubt not) finde accep-
tance with all sorts, who are
not altogether auerse from
goodnesse, louing the foolish
new fangled dressings of the
vaine world better, then the
graue & rich ornaments of a
sanctified Soule.

A 3

To

The Epistle

To your Ladishippe is this labour due from mee, who haue been long acquainted with as great a measure of goodnessse in you , as I shall cuer hope againe to finde in any. Your godly patience in great, and greatest extremities, your sweete and discrete deportments, your vertuous disposition to all goodnessse, your labour to performe that which is the Soule of all Religion, cuen goodnessse, which is all that is desired of a man, hath encouraged mee to dedicate this good Man , or man of goodnessse, to your goodnessse , as not thinking it fit to diuorce those so happily ioyned together.

Wherein forgiue mee Madam, I pray, this error
in

Dedicatore.

in ioyning a dead and imaginary man to a liuing and a gracious Lady, which I could not auoide , being disappointed of such a liuing man for such a Woman. Yet doubt I not , such is your noble disposition, but that which once had the gracious care of a most Godly, and excellent Prince to entertaine it, shall gaine the noble and louing hand and heart of a vertuous Lady, to well-come it ; and then haue I my desire, though the tooth of enuy bite neuer so deepe.

Howsooner it fall out,
this I haue aduentured on
for the common good , but
chiefely for the freeing of
my selfe in part from the iust
imputation of vnthank-

The Epistle Dedicat.

fullnesse, who owing so much respect to your Ladishippe, must craue to haue this little peece of Coyne laide vppe in your Closets, as an acknowledgement of a greater debt. In the meane time, I shall euer pray, that your Ladyshippe may haue the hope of the Saints who liue, and the happines of the righteous diseased who rest from their labours; which with all Earthly blessings conducing thereto, our good God for his mercies sake in Christ assure and multiply vpon you, and yours to the full, a vpon him who will cuer be

Your Ladyshippes true friend
to command,

Richard Myddleton.



GOODNES,

The blessed mans
Badge.

PRO. 29. 22.

That, that is to be desired of a man is his goodnessse, or the desire of a man is his kindnesse.



S there are various and diuerse rendrings of these wordes, so there are diuerse conclusions arising from them. For first, some reade them thus, There is nothing that a man (chiefly a rich man) should so much desire, as to doe good from the heart: and what can be gathered hence, but that rich & great men ought

A s ty

2

Lam.3.22

3

Mat.9.13

Luk.6,36

8,24

to be good men aboue all others? Secondly, some thus: *Concupiscentia hominis, misericordia eius*; Gods mercy is mans desire; referring the Pronoune, his, vnto God, of whom *Salomon* had spoken before: man desiring nothing in the world so much, as to haue God to be mercifull to him: and what can be gathered hence, but that it is the Lords mercy we are not consumed? Thirdly, some thus: *Desiderium hominis est misericordia eius*; The desire of man is to haue mercy on others: referring the Pronoune, his, vnto man. For man ought aboue all things to delight in mercy to man; seeing our Sauiour saith, I will haue mercy, not sacrifice; & commands man to bee mercifull, as our heauenly Father is mercifull. And very iust it is, that those who haue receiued much mercy, shew much vnto others: and ha-
ving an hundred thousand talents forgiuen them, should forgiue an hundred pence to others. And what

what can be gathered hence, but
that there is no good in him that
is not mercifull? Fourthly, others
do giue this sence of them; that
many men desire to seeme merci-
full and good: and what can be
gathered hence, but that there are
more hypocrites then good men
in the world? Lastly, Saint *Jerom*
and others collect this sence; that
the poore man is mercifull, and
compassionate towardes others,
out of the experience of his owne
wants, according to that of *Dido*,
Non ignara mali, misericordia su-
currere disco, My owne wounds
haue taught mee to consider o-
thers woes. And what can be ga-
thered hence, but that there is
most true goodness, where are
least goods? But the best sence
is, that goodness, that is to say,
to liue holily and godly, and to
doe good to others, is the whole
duty of man: as the wise Prea-
cher hath well exprest it, Feare
God and keepe his command-
ments: for this is the whole du-

ty of man.

Albeit I may seeme at the first blush, to haue layd my founda-
tion in a barren soyle, since good-
nesse hath so little ground in this
world ; yet I will labour to bring
timber and materialls out of my
Text, to make the building,
though not very beautifull, yet
(I am sure) very profitable, which
is the scope of my project in this
little frame.

I The structure of which little
2 building stands vpon fourre co-
lumnes or pillars. The first is a du-
ty, goodnesse. The second is the
generality of the requisition of
it at our hands ; for no man is ex-
empted from this duety ; in that
he saith, indefinitely of a man, not
this or that man, respectiuely.
3 The third is the persons desiring
this duty at our hands : that, that
is to bee desired ; not that, that
this man, or that desires, not that
our friends onely doe desire ; but
that, that is to bee desired : that
is, that, that all the things of the
world

worlde desires of a man, is his goodnesse. For first, all that our good God for all his goodnesse to vs desires at our hands, is but goodnesse. Secondly, all that the Angels desire of vs, is but goodnesse. Thirdly, what all men desire of vs, is but goodnes. Fourthly, what our selues desire of our selues, is but goodnesse. Fifthly, what all the creatures of the world doe desire of vs, is but goodnesse. The fourth pillar, is the reason, enforcing this most excellent dutie of goodnes. And in the Text, I finde sixe veines of perswasion full of pregnant reason to enforce it. The 1. is, *Facilitas officij*, The facility of the dutie : in that it is but one duty, in which all other duties are performed. The 2. is, *Necessitas officij*, The necessity of the dutie : the bond and obligation whereby we are tied to doe this duty vnto all : namely, to God, to the holy Angels, to all men, to our selues, and to the creatures; to all which we

we are by many and many obligations bound, but vnto God in an infinite obligation: in that he saith, that, that is to bee desired of a man. The 3. is, *Modus officij*, The manner of the seeking of this dutie at our hands: it is desired, besought, intreated, begged, by all sweet meanes sought for: whereas, it might haue been commanded. The 4. is, *Tempus officij*, The time when this duety is to bee performed. It is euen now to be desired, whilest wee liue heere, whilest wee are in health, whilest the voyce of the Turtle is heard in our Land, whilest we enjoy these many and unspeakeable blessings of peace, plenty, &c the running ouer of our cup. The 5. is, *Familiaritas officij*, The familiarity and naturalnesse of the duty, seeing goodnesse is such, as that no creature, (much more man) but hath a particular goodnes in it selfe. Lastly, *Excel-
lentia officij*, The dignity and excellency of the duty: in that hee
sayd

sayd, quod, that, euen that excellent duty of goodnessse, and nothing else but that, nor power, honour, riches, wisedome, knowledge, and the like, but goodnessse.

If I might be so happy to lead your worthy and prudent eyes to beholde all the roomes of this little frame at this time, I should rejoyce : if not, I will leaue the rest to cast your gracious eyes vpon, when you please to come this way next.

The first columnne or pillar is the duty it selfe, *Bonitas*, Goodnesse. Where I beseech you giue me leaue to vse these few quarees. 1. What this goodnessse is. 2. Why goodness is desired at our hands before greatnessse, power, honour, riches, vnderstanding, wisedome, knowledge, and the like excellent things : or rather, why this & not any of them at all else, which yet are so much desired and sought for by vs. 3. How can goodnessse be so desired of all,

and

and practised of so few. To which I wil adde a fourth quære,
An sit bonitas, Whether there bee any such thing as goodnesse, and where it is to be found.

I. The first is *quid*, what is this goodnesse. And well may we enquire what it is, that is so great, and yet so little. So great, that it includes all our duties to God, to man, to the creatures; and yet so little, that it cannot bee found amongst any of our duties: so great, that it cannot enter in at the gates of our Cities, Townes, Houses, or Churches: so little, that it cannot be found in any of them. That devout and good Father speaking of a good conscience, saith, that it is *Maximum in minimo*; The greatest thing that can be, in the least roome that can be. For in the heart of a good man, which is a very little thing, is found a good conscience, which is the greatest thing in the world. And herein, it is contrarie to the euent of them that digge for precious

Ber.

cious mynes of golde and siluer,
for they finde *Minimum in maximo*, a little gold or siluer in a great
lumpe and masse of lead, or other
mettall. But in the hart of a good
man, that is so little, it will not
giue a Kite his breake-fast, is
Maximum in minimo. The greatest
thing that can bee, in the least
roome that can be, that is, a good
conscience, goodnes it selfe, that
delights both God. and man.
Therefore no maruell seeing
goodnesse so great, if it hardly
get into so narrow a roome as
mans heart.

But I must tell you what this
goodnesse is. Wee may say of
goodnesse, as the learned say of
God: that hee onely can bee
knowne *Per viam remotionis*:
namely, that he is not the heauen,
nor the earth, nor the Angels, nor
the spirits, nor any thing that we
see: so goodnesse it is not Maie-
sty and power, it is not riches and
pleasure, it is not birth or beauty,
it is not prudence & knowledge,
nor

Gen.19,20

nor is it any thing whereof wee haue most plenty, though it bee more worrh then all these greatnesses: But wee may say of it truely, as *Lot* sayd of *Zoar*, Is it not a little one, and my soule shall liue? I will then aduercature to say, that goodnesse is a vertue, whereby we communicate to others, all the good things that are in vs, or belong vnto vs, for their good. This definition, I grant, is too narrowe for goodnesse, for it deserues a larger roome then definitions afforde: yet if I should inlarge it never so much, I should scarcely get any one within the ring of it.

Now this goodnesse doth either respect the body, or the minde. Goodnes concerning the minde or soule of man, is to labour, partly by counsell, partly by example of life, to gaine the soule of our brother to god: and to this goodnesse, are these actions required. 1. To admonish the vnruly. 2. To comfort the distre-

distressed. 3. To beare with them
that are weake. 4. To be patient
towards all men. Of these four
Saint Paule hath giuen vs these
precepts. 5. To chastice the ob-
stinate. 6. To pray for all men of
what condition soever. Accor-
ding to rhat olde verle; *Consule,*
caſtiga, ſolare, remitte, fer, ora.
Goodnesse respecting the body,
consists in many actions. Name-
ly in those four which our Saui-
our commands, to feed the hun-
gry, cloath the naked, lodge the
stranger, viſite thofe ſicke and in
prison. 5. To bury the dead. 6.
To lend liberally and freely to the
decayed and imprisoned. All ſix
duties included in this verle: *Vi-
ſito, peto, cibo, redime, tego, colligo,
condo.* So then wee ſee what this
goodnesſe is, and in what & how
many actions it stands. Firstchen,
if you aske mee wherein we muſt
ſhew this goodnesſe: I anſwere,
in all the gifts and graces of bo-
dy and minde, in our temporall
goods and liues alſo, if neede ſo
require.

1. Thes. 5,

14

Mat. 25,

35, 36

2. Sam. 2

Deut. 15;

7, 8.

1. Joh. 3.

Ph. 4

rcquire. Secondly, if you aske me, why wee must shew this goodnessse. I answere : because we are all members of one body ; and stand in neede of mutuall helpe ar.d comforts , without which, neyther the body, nor members could continue in any perfect health.

..But I may goe a degree or two higher, and doe no iniury vnto goodnessse. And then I may say, that it is fully conteyned and expressed in these two words : *Pietas, & Probitas*, piety and honesty. That , is exercised in diuine things : this, in humane. These are the two golden pillars of all goodnessse. These are the two glistering torches, that doe light vs to eternall happinessse. Wouldest thou haue the great God propitious vnto thee ? *Vive pie*, liue a godly life. Wouldest thou haue man benevolent and louing vnto thee ? *Vive probè*, liue honestly. Wouldest thou make them both thy friends?

ioyne

ioyne them together in thy whole life, so shalt thou with one labour binde both God and man vnto thee: the one of these without the other will not serue thy turne. Piety without Probity and honesty is nothing worth ; probity and honesty without piety and godlinesse, is lesse worth. Piety without probity is scandalous : probity without piety superstitious , the one without the other, is altogether ruinous : but joyne them both together in holy wedlocke, and thou shalt neuer make aberration from the chiefest good. For the heathen man spake truely , *Finis virtutum charitas, principiumq; pietas* : The end of vertues, is charity, and the beginning is piety. And to the same purpose another as well : *Nulla est via alia quâ ad felicitatem eatur, quam pietas*. There is no other way to felicity, then piety. The diuine truths approuing the same, that godlinesse is profitable to all things, which

hath

Hierocles

Iamblicus

1.Tim.4

1.Tim.4.8

hath the promise of the life pre-
sent, and of that that is to
come.

What made *Socrates* to bee e-
steemed the best and most happy
man of his time ? Was it not this
onely, that hee consecrated him-
selfe to the loue of piety, and pro-
bity, godlinesse and honesty ?
Zenophon reports this of him : *E-*
rat adeo religiosus, vt sine Dei con-
silio nihil ageret; adeo iustus, vt ne-
mini ne exigua quidem in renoceret,
prodeisset autem ijs maxime, qui ipso
riterentur; adeo continens, vt nunquam
id quod incundius erat, meliori ante-
poneret. He was so religious that
he never did any thing without
the counsaile of God; so iust, that
he never hurt any man, no not in
the leaft thing, but helped them
exceedingly, who would vse his
meanes; so continent that he ne-
ver preferred that which was
more pleasant, to that which was
much better. Behold an admi-
table patterne of goodnessse, be-
hold what and how great study

and

and care this heathen man placed in the practisē of these two worthy parts of goodness. Behold what infamy this Gentile casts vpon vs Christians ; nay what iust condemnation. Thus must we doe , if euer we will doe the duety of my text ; if euer wee will be good men, if euer we will come in the presence of God. For so could the diuine Philosopher aduise : Let this, saith he , be thy onely ayme, *Dei cultus & vita puritate*, by the worshippe and seruice of God, and purity and cleannessse of life , to obtayne a wished and happy end at the last. Now this piety, that you may the better know wherein it consists, doth exercise it selfe eyther in the outward worshippe of God, or in the outward and inward worshippe of God , together. The inward worshippe of God alone, and by it selfe ; which consists onely in the minde and inward man, is practised in these two duies ; the first, is the knowledge

Plato

of

of God, the second, is the feare of God: by these two, as by two siluer conduits, doe piety and religion flow into the affections and minds of men.

Io. 17.3.

Rom. 10.14

Sen.

Iambl.

Eccles. 12
13.

First, for the knowledge of God, our Saviour witnesseth, This is life eternall to know thee to be the onely very God, and whom thou hast sent, Jesus Christ the same doth the Apostle : How shall they call on him, in whom they haue not beleueed? And how shall they beleue in him, of whom they haue not heard? This truth is so pregnant, that the very heathens haue acknowledged it : one of them saying, *Deum colit, qui nouit*, Hee doth worshippe and feare God, that knowes God. And another of them : *Dei cognitio similem Angelis reddit*, The knowldg of God, makes a man like vnto the Angels.

Secondly for the feare of God, is it not the beginning of al wisdome? Feare God and keepe his com-

commandements, for that is *Totum hominis*, All the whole duty of man : this was also acknowledged euен by the heathen wise men. One of them could say, *Quis non timerit omnia prouidentem, cito cogitantem, & animaduertentem?* Who is it, that doth not feare the all-prudent, all-seeing and all-punishing God ? The glory of this dutie, did the heathen king Cyrus see, so much innobled in Zenophons History : who dying, called his two Sonnes vnto him, and left them this golden Legacy ; *Pertimescite Deos, O Filiij, ut nihil impij, nihil nefarij vel committatis, vel deliberetis.* O my Sonnes, I beseech you feare the Gods, that you neuuer eyther commit, or deliberate vpon, any impious, nefarious or vngodly thing. O how wise was this Father (if hee had knowne the true God) to leaue to his posterity such an inestimable pearle by testament ? And how happy those Sonnes, to whom such an inheritance, more rich

then all the Patrimonies of the world, was demised and giuen? to whom *Timor Dei*; the feare of God was left as Legacy, in respect of which, all other vertues, are but as *Strepitus verborum*, the sound of words without matter. I will adde to this a Legacy of the same nature, but better directed, I thinke in the world not such another to paralell it: that of good king *David* to *Salomon* his Sonne: And thou *Salomon* my Sonne know thou the God of thy Fathers, and serue him with a perfect heart, and with a willing minde: for the Lord searcheth all hearts, and vnderstandeth all the imaginations of thoughts : If thou seeke him, he will be found of thee; but if thou forsake him, he will cast thee off for euer.

How many shall wee finde in our times, who will take it in great dudgeon and derision, if you tel them, that they haue none of this goodnessse in them, no knowledge of God, no feare of God,

1. Chron.
18.9

God? And yet their whole liues shewes them to haue no more of eyther indeede then Cyclops had, whose goodnessse in the Poet, is thus depainted, *Non ullus numina expansco Cœlitum, sed victimas veni deorum maximo ventri offero: Deos ignoro ceteros.* I feare no powers of Heauen, saith Cyclops, but I offer Sacrifices to one of the greatest of the Gods, my belly, other Gods I know none. Such are they that consecrate more dayes and yeeres to their pleasures and lusts, then houres or minutes to the knowledge of God; such as that wicked iudge, that neytner feare God, nor reverence man; such as dedicate most of their golden time, to paint and varnish an vgly face, to deck and dresse a rotten, filthy, stinking carcasse.

Eurip.

Luc.18

The internall, and externall worke and seruice of God together, being the second part of piety, and consisting both in the inward affections of the heart,

outward gestures and actions of the body, I reduce to these two duties. The first is prayer, vnto God; the second is, prayse and thankesgiuing vnto him, for his benefis. For as God is a most pure essence, so will he be worshipped and serued with a pure and vncorrupt minde and voice. The first of these duties is prayer, which is so powerfull with God, if it be put vp with a liuely faith, a holy zeale, and a penitent heart, that as a learned Father saith, *Vincit inuincibilam*, it ouercomes the most inuincible God; and so acceptable a messenger withall, as that whatsoeuer we aske in faith, we shall obtaine. This opens the gates of Heauen at his pleasure, and shuts them: This ambassadour preuailes, in what message soeuer it be sent. The Oracle of *Inspiter Hammon* being consulted by the Ambassadours of *Athens*, why the Gods vntill that time had giuen victory to the *Lacedemonians*, and not to them, answe-

Aug.

Io.16.23.

Iac.5.15.

bns

c. 8

red,

red, That the cause was, for that the prayers of the *Lacedemonians*, were to them more pleasing, then all the Sacrifices of the *Grecians*: shewing what acceptance prayer had with God. Whence the wise and learned heathen was wont to say, that if wee did rightly inuocate God, it would come to passe, that by his Angels he would admonish vs of the chiefeſt and beſt things.

Most high and wondersfull priuiledges are these: but how may I a ſilly worme, vnworthy to appeare in the prelence of his maiesty and goodneſſe, frame my petition and ſuite to the great maiesty of God? I will tell thee. Learne of that moſt heauenly Teacher ſaying vnto thee: when thou prayeft, ſay, Our Father which art in Heauen. But if thou wilt not heare God himſelfe teaching thee to pray, learne of that heathen, firſt to deſire of God that he would graunt vnto thee, *Vt ſentias, loquaris, agas, que ipſi*

Epicletus

Luc. 11. 1.

Zenophon

gratissima sunt: That thou mayest vnderstand, speake and doe the things that are to him most pleasing, and to thy friends and common-wealth most glorious and profitable.

The second duty of the second part of piety is prayse and thanksgiving vnto God for his benefits. Of which I remember what *Philo the Jewe* writ: That a certayne Prophet being demanded of God if hee desired any thing in this most beautifull frame of the World, to the further perfection thereof, answered; that all things were most full, perfect and excellent, yet one thing hee required more, *Laudatorem horum sermonem*: A voice to set forth the praises of these things; which answere so much pleased the Father of this vniuerse, that not long after, there was heard a most musicall sound and Harmony from that only virgin of all divine powers, Memory.

This is a principall part of the worke

worke and seruice that God requires of vs, namely, that we remember and make knowne to the World, how great his power, wisedome, and goodnesse is. And who are these musitions, these sweete singers, that make such heauenly harmony in the cares of the Almighty, but we mortall men, of whom he requires this worshippe, this seruice, this goodnesse? And what is this for so many benefites, for so great goodnesse to vs? Why are we so slow and negligent in this duty, wherein the very birds of the ayre are so diligent? *Si luscinia effem,* saith the learned heathen, *Facerem quod luscinia; cum autem homo rationalis sim, quid faciam?* *Laudabo Deum, nec cessabo usquam, vos vero, ut idem faciatis, hortor.* If I were a Nightingale, I would do as the Nightingale doth; but seeing I am a reasonable man, what shall I doe? I will prayse and magnify my God, nor will I euer cease to do it; and my coun-

Epicetus.

sell: is, that you should also doe
the same. For as *Cyrus* sayd well,
hee doth most easily obtaine his
suite at Gods hands, not who in
aduersity flattereth him, but who
in a prosperous estate remembers
him. Yet all these excellent du-
ties of goodnes and piety, as the
knowledge, feare, prayer, and
praise of God, are but *cadavera*,
dead bodies, (and so they were
in the hearts of all the Heathen,
whom God did not further in-
lighten) except they be animated
by a liuely faith, and tempered
with the liuely heate of the loue
of God. But when these two do
make way for the worshippe and
seruice of God, and duties of sac-
rificaliō, then is our knowledge,
feare, prayer, and praise, full of
life, then is our seruice acceptable
vnto him, and not else.

What then ought Kings and
mighty men of the earth to doe
in this duty of prayse, but with
king *Ageſilaus*, if any prosperous
thing befall them, not to growe
proud,

proud, and contemne any man
in respect of themselues, but to
giue thankes vnto God, in whose
hands are not onely the hearts
of Kings, but euен all that be-
longs vnto them? What should
the wise men of the world doe,
but with *Socrates*, sacrifice vnto
God, euен for the fruits of the
earth? What should all men do,
Kings, and Councell, and Com-
mon people, but with *Cicero* and
the *Romaines*, supplicate our good
God, and praise his blessed name,
for that hee hath deliuered, *Vr-
bem incendios, cives cede, Italiam
bello*, The City from burning, the
citizens from slaughter, and *I-
taly* from warres, when *Catilina*
was vanquished? Thus should
wee bee affected in euery deliu-
rance, yea in euery blessing: not
to think it is our owne wisedom
or prouidence, our owne bow &
sword, our owne worth and ver-
tue, that procures these good
things vnto vs, and preserues vs
from so many iudgements: but

the onely goodness of God, and
that to prouoke vs vnto this duty
of goodnesse.

The second pillar of goodnes
is probity and honesty of life; which is as the lampe and light
by which wee shew our piety &
goodnesse to the view of the
world. This is that grace, by
which in the things of this life,
wee behauie our selues aright, as
becommeth the children of God:
and this is of two sorts. For first,
it either respects our selues, and
so these vertues belong vnto it:
fortitude, temperance, magnani-
mity, patience, continencie, so-
briety, chastity, parsimony.
Wherin I pray you obserue, what
is written of *Pomponius Atticus*,
one of the richest of all the Ro-
manes: yet *Nemo illo minus emax*,
nemo minus edificator, There was
no man bought lesse, no man
built lesse then hee. And withall
take this caution with you of the
wise *Roman*, That you doe euer-
more *Finem omniū rerum spectare*,

superuacua denicare, Looke vpon
the end of all things, and auoide
all superfluities. For oftentimes
these outward things are but the
glorious monuments of inglorious
and vngodly liues, of such as
had nothing else to commend
them.

Or secondly, they are such parts
of probity and honesty, as respect
others: and such are ciuility in
speech, and composition of ge-
stures, vrbanity, fit and commen-
dable silence, shamefastnesse and
grauity, modesty, gentlenesse, hu-
mility, placability, charity, iu-
stice, liberality, friendship, inno-
cency, truth, faith, thankfulnesse.
These are the ribbes and bones,
nay the very life and soule of
goodnes; *viz.* the knowledge &
feare of God, prayer to God, and
praise of God, ioyned with ho-
linesse of life and conuersation
towards our selues, and all other.
*Hic solus sapit, ast alij velut umbra
feruntur:* The man that is thus ac-
complished with goodnes, is the
one-

onely wise man; but all others
pass away as doth a shadowe.
This is the good desired of man
in my Text: this makes him ac-
ceptable to God and man, and
makes him come neare to the i-
mage of God, *Qui solus bonus, &*
ipsa bonitas, Who is onely good,
and goodnes it selfe.

Wee haue seene now what
goodnes is. The next inquirie
must be, why goodnesse is desi-
red before greatnessse, power,
honour, riches, vnderstanding,
wisedome, knowledge, and the
like: or rather why this, and not
any of them all else. First, this is
desired, and not they, because
there is no vse of any of these, but
by the hand and instruction of
goodnes. Goodnes puts in pra-
ctice all the greatnessse, honour,
riches, knowledge; and all the
graces of God in vs, to the good
of others: and whatsoever comes
in her way, it directts them all, to
the glory of God and good of
others. It is like vnto fire, it
makes

makes all things like it selfe. It is the life of our graces: it puts spirit into truth, that a man dare speake it in the face of the greatest: so into knowledge, wisdom, honour, riches, all which are but *cadavera*, dead carcasses, till goodnesse in-soule them. For none of these things are good, till they bee vsed to their proper ends for which they were giuen vs: namely, therewith to doe good vnto others. Secondly, goodnes is more essentiall and connaturall to man then any of these. For man hath an essentiall and naturall goodnes, but no essentiall greatnessse, honor, riches, knowledge, and the like. Therefore as one deepe calleth another, so the goodnes of man calleth for goodnes againe of man. Thirdly, goodnes is more rare then greatnessse, honour, riches, and the rest: and *Omnia rara chara*, All rare things are deare and much desired. Therefore goodnes being such a stranger, being so rare

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a

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a diamond, is the more desired. Fourthly, *Omnia appetunt bonum*, All things doe desire that which is good: that is, their end and perfection, and so consequently, all that conducteth thereunto, and that is goodnesse. Fifthly, goodnes is contrary to the nature of all other things. For in the pursuite of all other things wee are limited with conditions, which makes vs the more greedily follow them, *Nitimus in vetrum semper, cupimusq; negata;* We striue against the stream, & desire things most that are denied vs: but this duty of goodnes is not limited at all, & yet euery man desires it, as if it were forbidden him. Sixtly, goodnes appertaynes to the appetite and will; wisdome, knowledge, truth, and the like, to the vnderstanding: and God labours first to get the will to encline and desire goodnes. Therefore worketh in vs both the will and the deed, first the will, and then the deed will followe. The reason

6

Phil. 2

reason is, for that Sathan labou-
reth first, to get and possesse the
will, and therefore proposed to
the woman the principall good,
even God, who is goodnes it
selfe: *Eritis sicut dij,* Yee shall be
as Gods. Therefore seeing this
perswasion wrought so much, the
Lord labours heere, by setting
goodnes before all other things,
to giue vs that assuredly, which
Satan promised lyingly. If you
performe goodnes: *Eritis sicut dij,*
You shall be as Gods. Hence it
is, that nothing can denominate
a man according to his most ho-
nourable title, viz. to bee called
and bee a good man, nay a man,
but onely goodnes. For hee is
not a good man, that hath a good
vnderstanding and great know-
ledge and wisedome, nor he that
is in great honour and respect,
nor hee that hath great riches and
possessions, but onely hee that
possesseth goodnes: that is, hee
that employes all these to the
good of others. Nay, hee is no
man.

Gen. 3

man that hath all these, if he want
this goodnes of my Text.

¶ For as the Heathen Epictetus
tels vs, wee try a man as wee try
money. What figure or stampe
hath this coine? *Traianes?* Then
bring it. *Neroes?* Away with is, it
is adulterate, sophisticate, wic-
ked. So is it in the tryall of a man.
What figure and stampe doe his
purposes and practises carry? Is
hee mercifull, meeke, humble,
gentle, sociable, patient, a louer
of all men? Bring him, I allowe
him, I admit him, and him onely
for a man, and companion with
God. But see hee haue not *Ne-
roes* characters, or *Nebuchadnez-
zars*, or *Ababs*, or *Ieroboams*. Is
hee dissolute, riotous, vaine, lux-
urious, an vncleane person? Is he
proud, haughty, high-minded?
Is hee angry? Is hee a pursuer of
enmitie? Is hee froward? Doth
hee reuenge himselfe of such as
offend him, when hee gets oppor-
tunity? Is hee an apparent impe-
nitent wicked liuer in any grosse
finne?

sinne? What then? Wilt thou say this is a man? Surely no. *Quidvis potius quam homo*; He is rather any thing then a man: but a man hee is not. Wilt thou say, that all things are iudged of by their formes? If that bee so, then thou mayest call a lumpe of waxe or clay an apple, because it is round like an apple: thou mayest say, it hath the smell and taste of an apple. But the outward circumference and attendants are not sufficient; it is not a nose, or an eye, or the like, that are sufficient to constitute a man: For humane purposes, and vertuous and noble actions, are required to make a man. This man heares not wholesome admonitions when he is reproued, he ynderstands not the things that belong to his peace, to his saluation: shall wee say he is a man,? No, hee is an asse: his shamefastnesse and modesty is dead, hee is vnpromitable, hee is any thing rather then a man. Another there is, who seekes with whom

whom hee may quarrell, whom hee may spurne and contemne. Therefore is neither a sheep nor an asse. What then? *Fera bestia*, A wilde, bruite, sauage beast? It is not then the shape & image of a man that makes a man, but the image of God in man, his vertuous inclinations, and resolute executions of good purposes. If he haue the stamp of vertue and holinesse, of mercy and goodnes, he is a man; if not, he is so much lesse then a man, as a good man is more then a beast. If this were truely digested, it would make thousands of such as onely carry the names and shapes of men, to be much ashamed of themselves. For what should make the profane and godlesse persons of the world, who will not be acquainted with goodnes at all, to blush, if this doe not? That whereas they thinke themselves to bee the onely braue men of this world, they are in true account with God himselfe) who is Optimus

timus

timus rerum estimotor, The best iudge of all things) and also with all good men, esteemed as the dung of the streetes, and as salt that hath lost his saltnesse, which is good for nothing but to bee troden vnder foot.

The Prodigall is a true embleme of a voluptuous, impenitent man, turned out of the nature of man into a swine and brute beast. For Christ tels vs, hee was set to feede swine. And to feede is vsually taken to recreate and delight : *Oculos picturapascit inani,* Hee fed his eyes in beholding a vaine picture. So that to feede swine, is as much, as by the filthinesse of sinnes to delight and feed diuels: sinne beeing truely the diuels food : drunkeunesse, vncleanesse, luxurie, and all other vices (in the opinion of the learned) no better but the diuell's dainty dishes: All of vs so long feeding swine, as we doe by our sinnes please the diuell, or doe such things as the diuell rejoiceth

Virg.

Ambr.

Ierom.

Aug.

Beda.

at.

I Cor. 4

Mat. 7

at. For as the meate of Christ is to doe his Fathers will, so it is the diuels meate, to doe his will.

And therefore our Sauiour might well call the impenitent vicious vngodly man a swine, not fitte to haue pearles cast before him : for as from the swine comes no good, neither milke as from the cow, nor wooll as from the sheepe, nor faithfull seruice as from the dogge, nor obedience as from the horse, nor bearing of burdens as from the asse, nor til-lage as from the oxe: as the swine giues no contentment to him that feeds it, as the horse doth by his pace, the dogge by his hunting, the hawke by his fowling : so the voluptuous carnall man is good for nothing ; neyther hath God, who filleth his bellie with his infinite treasures daily , any pleasure in him, or seruice from him.

So that the wicked and vngodly sinner lying in his stinking pleasures, is truely a swine, wall-

lowing in the filthy puddle, as
a filthy as a swine, as gluttonous as
a swine, delighting in dirt as a
swine, not smelling the stinke of
his sin any more then the swine
doth the stinke of the dirt it wal-
lowes in. And yet no dung stinks
so much in our nostrils, as sinne
doth in the nostrils of God. And
therefore the Scripture speaking
of impenitent sinners, tells vs that
the carcasse of *Iezabel* should bee
as dung on the ground; and be-
cause they had sinned against the
Lord, their flesh shall bee as the
dung: the wicked becoming as
the dung of the earth. Wherby
we vnderstand, that no hot ree-
king dung, or filthy stinking car-
casse cast out into the chappell, is
so odious to our sight and smell,
as the impenitent sinner is in the
sight & nostrils of God and An-
gels. And so foule is the stinke of
infull soules, as a godly Father
obserues, that therefore Christ at
the last iudgement shall shake
them off with that irrevocable,

2.King.9

Zeph.1

Psa.81

Chrys.

Depart

depart from me, as not being able to endure their smell, no nor so long as they shall bee a iudging. And as the vngodly are swine in these respects, so as Swine are choaked with the smell of roses, as they chew not their meate, as they are vnprofitable for all seruices, such are the voluptuous and carnall men for all the world; to heare or see any good or godly thing doth choake them, they never ruminante and consider the Law of God, they are good for no worke of piety or religion, hauing no more Soule then swine haue, *Corpus sine pectora*, a Body without a Soule, following onely the good things that belong to the body, as swine doe, being fed and farred for Hell, as swine for the shambles, *Telluris inutile pondus*, an vnprofitable burden to the Earth,

And is not the iudgement of all the learned Fathers the same concerning impenitent sinners? Doth not one say, that Christ speaks

Hor.

Tibnl.

Chrysost.

Mat.7.

speakes not in the Gospell of swine, when he saith, Cast not pearles before Swine, but of men who are of swinish manners, who like Swine wallow in the sinke of sinnes? For as Swine are naturally vncleane, swallowing the most filthy things, seeking foode for no other ende, then to ful their bellies, profitable for no one thing whilst they doe liue; so undoubtedly are all filthy and vncleane persons, all impenitent sinners, they wallow in the filth of their owne sinnes, swallow all the filthy dregges of iniquity, follow only after the foode that perisheth, are profitable for no good worke, nor haue any hope of a better life. Another saith, What other thing are Christians, that are giuen to carnall and filthy pleasures, but Swine? Are not all they Swine that wallow in the filth of their vile naturall delights as swine doe in the mire? Can the eyes of swine looke vp to Heauen-wards, being framed as they are

Theoph.

Piernij

are, to look downwards? Therefore rightly are all sinners, who with all their bodies, their mouthes, their hearts, their feete and hands are occupied in earthly things, no better then Swine, and bruise beasts. The very Hieroglyphick and representation of an vncleane, and dishonest man, (amongst the Learned) was a swine wallowing in the dirt and mire, and trampling sweete roses vnder his feete: wicked men delighting more in the sinkē of their sensuality, then in the unspeakable ioyes of Heauen. Thus we see that the impudent sinner, of what kinde soever, is no better then a Swine and bruise beast. From which ground two obseruations may fitly bee inferred, ~~hunc licet~~ 1. That they are not all men, that carry the faces and shapes of men, ~~hunc licet~~ 2. That in all conditions of men, there are infinite who are very swine and bruise beasts in their

their present estate.

First, that al are not men, that by their faces, shapcs and habits sceme so to be, but for the most part, are by their sinnes become swite and bruite beasts, men in name and shew, but not in deede and truth, is so pregnant a point, that the very heathen do witnes it. There are certaine men, saith *Tully*, not men indeede, but onely in name: borne men in-deede, but by their sinnes haue made themselues beasts: and *Diogenes* seeing an effeminate young man, said, it was a shame for him to make himselfe worse then Nature had framed him, for Nature had made him a man, but he had made himselfe a woman; but if he had seene our times, he would rather haue blamed men, for making themselues beasts. I would but know this of any graue and sober man, whether I were to be reprooued for calling a proud, ty-
rannous, bloudy man, a Lyon? Doth not the wise king call a

Pro. 28.

Syr. 4

Syr. 13.

Phil. 3

Apoc. 22.

Luc. 13.

Can. 2

wicked ruler ouer the poore people, a roaring Lyon, and hungry Beare? Doth not the wise man aduise not to be a Lyon in a mans owne house, beating his seruants for his fantasie? Doth hee not say, that as the wilde Asse is the Lyons prey, so are poore men the meate of the rich? And what if I should call a litigious and troublesome man, that is euer biting & barking at other mens works, a Dog? Doth not the Apostle, call all euill workers Dogs? doth not Saint *John* say, that without, that is, in Hell are Dogs; that is, inchaunters, whoremongers, murderers, Idolaters and whosoeuer loueth or maketh lies? Doth not Christ himselfe call *Heroda* Foxe? Goe and tel that Foxe. And doth hee not commaund to take the Foxes, the little Foxes that destroy the vines, namely, all dangerous Heretiques, and debauched liuers that wound and rent and scandalize his Church? And what if I call those slothfull

Goodnesse.

full and dull in the waies of God,
Asses? those scornefull and proud
peacockes, horses, that neigh vnder
euery one that sitteth on them?
Those waucting and inconstant,
grashoppers? Those that wallow
in the filth of their lusts, swine?
How can we esteeme him that is
transformed with vices, to bee a
man? If he doe greatly thirst after
riches, he is like the wolfe: If hee
bee cruell, vnquiet, he is like the
Dog: if he be subtile and cun-
ning, hee is like the Foxe: If an-
gry, like the Lyon; If fearefull,
like the Hart: If slow and heauy,
like the Asse; if light and incon-
stant, like the birds; if drowned
in the vncleane filth of his lusts,
he is like a Swine wallowing in
the mire. Yea, eu'en the Scrip-
ture(as some obserues) calls some
men by the name of beasts, be-
cause of their perturbations and
vices. And how can wee con-
clude otherwise then that men
are changed into Beasts, when
forsaking reason, they take to

Syr. 33

Boet.

chry.

C 2 them-

Ier.5.

Math.3

Aul. gall.

Tere.

Mat.1.

themselves vntreasonable appetites
and desires? are they not like horses
every man neighing after his
neighbours wife? Are they not
generations of vipers, that are li-
cenciously wicked and vicious?
Surely whosoeuer is overcome
with beastly pleasures, is iustly by
the wife, accounted in the num-
ber of beasts and sauage crea-
tures. Euen this little passion of
loue, carnall loue, will so change
a man, that one would scarce
know him to be the same. *Fit per-
cus omnis amans*, saith the Christi-
an Poet,

*Dum pro ratione libido, talidgauit
Iudicium natus temperat omne suo.
Quisquis enim vinit sine lumine
mentis & usq;, vobis piodis animo
Fert hominis vultus, ingeniumque*

Fere.

Whilst lust insteede of reason
distempers his judgement, at his
owne beck; every one that loues y
becomes a beast. For, whosoe-
uer doth live without the light
and yle of his understanding,
doth

doth carry the countenance of a Man, but the nature of a savage beast. What other thing would Diogenes expresse, when at noone day, he sought a man in the open market place before all the people crying out, *Hominem quero, hominem quero*, I seeke a man, I seek a man. Or as another reporty, that after hee had often in a publique place cryed, *Hens homines*, Hoe yem men, and many men comming to him, he droue them away with his staffe, saying, *Homines, non purgamenta vocam*, I calld for men, and not for dirty dunghills. What other thing, I say, meant hee, then to intimate that vicious persons were no men, albeit they carried the shapes of men? For euery thing is not the same it appeares to be. Mariners sayles are not therefore black, because they seeme so to them that stand on the shoare: Nor are the Oares broken or crooked because the one halfe being in the water, and the other

Diog.
Laert.

out, they seeme so to be : Nor are Apples therefore the greater, because looking on them in a glasse obliquely, they seeme so : Nor yet is the Sunne so small as it seemes, nor so slow in his motion, as to the eye it appears : So neyther is all Gold that glisters, nor euery one a Man, that seemes to be a Man.

Jacob was Jacob, and not Esau, albeit hee was cloathed with his garments, and his neck lapt in a Goates skinne. If euery thing that carries the shape of a thing, were the same thing, then the beast of *Aethiopia* called *Mantichora* shold be a Man, because it hath the face and eares of a Man, and speakes as a man. Then *Syrens*, *Satyres*, water *Nimphs*, and many fishes, and *Faunes* shold be men and women, seeing they carry the shapes of men. Then *Harpyies* shold be called *Virgins*, because they haue *Virgins* faces ; then a painted man, shold bee a very Man, and the *Crocodile* shold be

a man, because it sheds teares as a Man; and so an Ape which much resembles a man in nimblenesse and gestures, should be a Man. But as the Poet speakes of Syrēs, Satyres, Faunes, Nymphs and Lamiaes,

*Si videas vultus, homines vidisse
putabis;*

*Esse feras constat, si intuearis
opus.*

If you looke on their countenance, you would iudge them to be men: but if you looke on their workes and actions, they will appeare to be very beasts. So say I of all carnall, sensuall, licentious persons; if yee behold their faces, and persons, they are men in shape: but looke into their liues and actions, you shall finde them very bruite beasts. It is not forme alone that will guide our iudgements. For then we may call any round apple of Gold, an Apple, and say it hath the smell and taste of an Apple, the outward apparence is not enough; to haue a

nose and eyes, is not sufficient to the constitution of a Man; reason and judgement, goodnesse and piety is also required. And as all are not kings that weare purple robes, Scepters, and Dia-dems of kings; nor all daughters, that represente the persons of daughters, (for Hercules spun in the company of his Omphale in the habit of a Woman, and valiant Achilles conuerced in a Virgins habit amongst the daughters of Lycamedon, and yet for all that were men and no women,) so no more are all that carry the faces and habits of men, to be accounted men, as all in sheeps cloathing are not sheepe. But a poore man is still a poore man, albeit clad in princely robes, and a woman is a woman albeit in the habit of a Man; the wolfe is still a wolfe though in sheepe's cloathing. No more doth the face and shape of a Man, make a Man, seeing our bodies are nothing else, but the garmentes of the Soule, and the bo-

body makes not a man, but the reasonable inward Soule: so that if he be a Man, he is a reasonable Soule, and if he be a reasonable Soule, he is a Man; but if he haue a bestiall, and a sensuall Soule, then is he but an apparition and shadow of a Man, falsely carrying the Image and shape of that hee is not. *Ανθρωπος το ειμαί: mā* is not the thing that is seene, saith divine *Plato*. We are one thing, saith a Father, and the things that are ours are another thing, and the things that are about vs, and belong vnto vs, are another thing. Wee are the Soule and understanding; and more we are not. So that whosoeuer is drowned in the filthy puddles of this World, is no more participant of reason then a bruite beast, and rather a man in name then indeede.

Seeing then the dominion of sin doth turne man into a beast, what is it that will make one truely and indeede a Man? Is it

Ambry.

Pl. i.

Last.

Pl. ii.

reason? Surely no, vntesse it bee sanctified reason. Is it the faculty of speaking? no neither. For the *Hyena*, and *Manticora* can speak like a Man. What then? Surely, if that learned writer may be beleued, it is onely the vnderstanding of the diuinity, the knowledge of God, that makes a man, and gives the true difference betwixt him and all other things: for take away Religion, and then neyther wisedome nor iustice can be kept, seeing the vnderstanding of the diuinity, whereby we differ from beasts, is onely found in Man. So the heathen man could iudge, that it was a wicked and strange thing, to ascribe reason to those things, that wanted the knowledge of God. Therefore where I finde no sparke of true reason, no words worthy to come from a Man, no foot-steps of Religion, piety, goodnesse, and the knowledge of God (the necessary markes and badges of a Man.) It I shall deny him to bee

a man, I doe him no iniury, seeing my text tels me that goodness
is that which is required of enerie
man; neither doth the definition
of a man agree to him, and so hee
cannot be a man.

Besides, if hee that outwardly alone representeth a man, bee
not a man, what is hee then? Whatsoever liues aboue a vegetatiue life, must either be a God,
an Angell, a man, or beast. But
men that liue wickedly are no
Angels, much lesse are they Gods.
And seeing iniquity and sin hath
cast them downe belowe the
condition of man, it must needes
follow they are no men; but car-
rying about with them bodies,
without reasonable and religious
soules, it necessarily followes,
that they are bruite beasts. And
so it comes to passe, as one ob-
serues, that who forsaking pro-
bity and honesty, leaues off to be
a man, when he can by no means
pass into the diuine state & con-
dition, hee is turned into a beast.

And

Boet.

Ilf.50

Ierom.

Lam. I

Psal. 14

And in this respect was it that the Prophet sayd, Wherefore came I, and there was no man? Why not a man? Because as one saith on this place, Every man forsaking the image of God, makes himself like the beasts and serpents. And who knows not, that for this cause the Prophet admired that Jerusalem should bee so populous, and yet bee alone and forsaken? How doth the City remayne solitary, that was full of people? But what is this the Prophet speakes? Hath sorrow swallowed vp his senses? If shee bee full of people, how is shee alone? If alone, how is shee full of people? Yes, there were many faces and bodies of men, but not one true man, not one reasonable man, not one godly man, not one religious man: All were gone out of the way, they were altogether become abominable, there was none that did good, no not one. Thus was the City full, and yet solitary, not one good man, or
very

very few to bee found in it. If this be so, then surely the Prophet re-putes wicked and vicious persons for me, no more then we do. And for the same cause, the holy Ghost in the Scriptures stiles some men foxes, some dogs, some swine, some wolves, some lions, some serpents, and the like. Thus is the prouerbe verified, *Homo homini lupus*, One man is a wolfe to another. Thus did the godly Martyr *Ignatius* fight with beasts from Syria unto Rome, at Sea and Land; day and night was hee bound with ten Leopards, that is, with souldiers that kept him, to bee tormented. May wee not reade that *Aristophanes* called the *Flagitious, Athenians, beasts and sheepe?* And that *Diogenes* seeing a rich man one day walking in the market, called him a golden sheepe? Did not all the Platonists esteem that man to bee a beast, who beeing indued with reason, yet committed things repugnant to reason? And there-

Is.13
Is.59
Dan.7
Luk.13
Can.2
Acts 20
Apoc.22

fore

fore were they wonr to cry out,
 Hence beastly affections, hence,
 flye from mee ye capitall enemies
 of mine, lest I should be compell-
 led to become vnruly & besides
 my selfe. What doe you heere, ye
 robbers of my better part? ye
 theeuers, that lay bolts and shac-
 kles on my soule, that yee might
 domineere ouer that which was
 created to that end, that it migh:
 command the whole worlde?
 Haue you neuer read that golden
 sentence, that hee seemes more
 beastly then any beast, who hath
 reason and vseth it not? Doth not
 the reuerend scholler cite this out
 of Aristotle, *Homo bestialiter vivens,*
est centies millesies bestia peior? A
 man that liues beastly, is an hun-
 dred thousand times worse then
 a beast? For it is true which the
 wise Philosopher spake, Man in-
 joying the law, is the best of all
 living creatures; but separate from
 the law and iustice, is the worst
 of all others. Therefore the lear-
 ned Father affirmeth, that if man
 were

Beda.

Arist.

Aug.

were suffered to liue as hee list, he would fall into outrages ynspeakable. Wee may then safely out of all this evidence conclude; that all are not men which carry the shapes and habites of men; and that all voluptuous, carnall, impenitent sinners, are no men, but beasts in mens shape, because they want the goodnessse in my Text.

Secondly, out of this, will the second obseruation plainly appeare: namely, That in all condicions of men, are infinite, who in their present estate, are no better then swine and bruite beasts, seeing they liue in infidelity, impenitency, and all kinde of improbity. For if these testimonies of Scriptures, Fathers, Philosophers, Historians, and Poets, be true; how many shall wee finde in every state and condition of men, that are swine, dogges, wolves, lions, vipers and serpents? The Forrest of Arden, nor the woodes of Mormalane, doe afford

afford acornes enough to glue e-
very swine one. And I know not
whether the Heauens haue so ma-
ny stars, the Sea so many graines
of sand, the Ocean so many fi-
shes, fishes so many fins, Fraunce
so many grapes, the Alpes so ma-
ny flakes of snowe, or Hannony
that Paradise so many flowers,
as wee shall finde euery where
men that are turnd swine, wolves,
dogges, vipers, serpents, & bruit
beasts.

For vnto how many of all sorts
may it truely be sayd, *O curua in
terris anima, & caelestium inanes?*
O crooked soules on earth, and
voyde of heauenly things? To
how many may wee say, they
turne their eyes downe to the
grounde never lifting vp ther eies
to heauen, from whence all good
comes to them, but like swine
feede on the Acornes, never look-
ing vp to the tree that bare the? Now,
if you will take a list of
them, and number them if you
can; So many as I shall see to be
de-

delighted with the filthy puddle
of carnall pleasures, neither per-
ceiuing, hearing, or doing any
thing that belongs to piety and
godlinesse, but onely to serue
the time, so many must I judge
to be swine. O how many swine
hath this worlde in opulent Ci-
ties, and glorious Courts of Prin-
ces? Where men should in great
plenty be scene, euen there they
play they swine and bruite beasts.
There is *Circes* turning men into
swine. There is *Epiurus* that
tame vncleane hogge. There are
all kinde of beasts innumerable,
small and great. As many as wee
shali see hauing no more soule
then a swine, *Animam pro sale*,
Onely a soule to keepe the body
from stinking & rotting as beasts
haue, who never dreame of ano-
ther life, where soules are immor-
tall: but liue as if there were nei-
ther Heauen nor Hell, (as the A-
theists of our times:) so many
swine & beasts wee may say there
are. O good God, how doth the
earth

Sap. 2.

earth abound with such kinde of swine? The sow that farrowed thirty white pigges in the place Where *Aeneas* founded and built his City *Alba*, had neuer such a plentifull litter, as Atheisme and impiety at this day hath brought forth. Yea they are growen to that height of all iniquity, that they will wallowe in the mire without all controulment. Come, say they, let vs enjoy the pleasures that are present, for this is our lot, this is our portion. And shal I not think them to be swine, that cramme themselues with delicates, till it come vppe againes? nothing commiserating the poor members of Christ, which by want or losses are driuen to extreme poverty; no man remembiring the afflictions of *Joseph*, nor euer eyther yeelding them wooll to cloath them, or milke to feede them, more then swine doe? But what talke I of swine? These swine swim in all kinde of superfluities, euen vnto surfeit; these swine

swine come not all to the shambles, nor doe all of them accompany *Vlysses* a ship-board. These feede not in the farmes vnder the trees, they vse not all one common sty, but euен famous Cities, goodly Countries, and glorious Courts of Kings, are full fraught with such swine. That as *Salamon* sayde, there was no end in making booke; so hauing in some sort viewed this heard of swine, if we should take an account of the other bruite beastes, to which the holy Ghost fitly compares wicked, voluptuous, impenitent sinners; I should rather wearie you, then reckon them vp, there would bee no end in numbering them. For as the Apostle sayd to his fellow labourers, that after his departure, gricuous wolves would enter, not sparing the flock: So I may say, not only that the Heathen, but that all manner of bruite beastes, worse then the heathen, are entred into the Lords inheritance, defiling his

Eccl.12

Acts 20

Psa.79.

Psa. 22

Psa. 80
Psa. 22Psa. 10
Ier. 9

Ier. 8

Ier. 31
Psa. 58

Ier. 5

holy Tempic, and making ha-
uocke of all religion and good-
nesse. The fat Bulls of Bafan do
enclose the godly on euery side,
the wilde Bores out of the wood
doe striue to roote vp that little
vine of the godly, and the wilde
beasts of the field devourit. Gods
dearlings are in the power of
dogges, and in the mouthes of
lions, they lye lurking in their
dennes, and rauish the poore.
The serpents and cocatrices that
by corruption and oppression
sting the godly to death, and will
not bee charmed but with gifts,
are euery where, rife. Every one
turneth into this race, as the horse
into the battell. Like fed horses
euery one neigheth after his
neighbours wife. Like wanton &
vntamed. calves, they keepe no
bounds. Like venomous serpents
and deaf adders, they strop their
cares and will not bee charmed,
charme they never so wisely. As
a cage is full of birds, so are their
houles full of deceit, they are
waxen

waxen fatte and shining, they ouer passe the deeds of the wicked; they execute no iudgement: Shal I not visit for these things, saith the Lord, shall not my soule bee auenged on such a Nation as this?

Here then I require two things to bee obserued. First, that wee woulde keepe the methode which God proposeth in doing good: that is, that in euery of our actions, the goodness to be done to others be aymed at. Secondly, that wee labour to preserue goodnes and good men, by taking away the worme that kils them.

First, to keepe the order that God vseth. For God preferres order before all things: and as Saint *Augustine* saith, *Bonum in ordine consistit*, Good consists in order. Now this is Gods order, 1. To aymc at our good in all his actions. 2. As the same Father saith, it is Gods order to make *Aug.* *Modus species et ordo, generalia bo-*

na, Measure, forme and order, to bee generall good things in all his creatures. So that, *Vbi haec tria magna sunt, magna bona sunt; ubi parva, parva bona sunt; ubi nulla, nullum bonum est;* Where these three are great, there are great good things; where little, little good things; where none, no good thing at all. Looke then if the end of all your actions bee the good of others: looke if you finde these three good things in your actions, which God hath put in euery creature: measure, forme, and order. Measure that temperately, forme that decently, order that discreetly all things bee done. If so, then doe you followe Gods methode in doing good. But alas we run contrary, and vtterly destroy Gods order. For what measure is it to poure water into sieues, or rent dishes, that spend it faster then they receiue it? What forme is there to rewarde dogges for killing the game, and not iust and holy men for

for killing of vices? What comeliness is there in our monstrousnes and excesse of apparel? What forme, to cast all honours and preferments vpon the vndeserving, or in the lowest ranke of seruice, and to neglect the best and worthiest seruices? What order, what discretion, what measure, to runne greedily after the foolish vanities of this life, and never labor to purchase any riches for the Soule? Is not this Christ's order, First seek the kingdome of God and the righteousness thereof? First thou shouldest seeke, as that good Father saith, *Ut sis bonus*, that thou maist be good thy selfe; and then *Vnde facias bonum*, the things whereby thou maist do good to others.

Secondly, wee must labour to preserue goodnessse and good men, by taking away the Canker that corrupts them. So then a weeding must be vsed: that wise Roman spake most truly, *Bonis nocet, qui malis parcit*, He doth hurt the

Math.6

Aug.

Ses.

the good that spares the evill. Therefore the magistrate must euer be worming of the Land; and in that greate worke of purging the common-wealth, or reforming any house or Family, hee must euer haue respect to these three considerations, first, to amend him he punisheth. Secondly, or that the punishment being exemplary, may make others the better. Thirdly, or that the wicked being taken out of the way, the godly may liue the more securely. But he that will preserue goodnesse, must still be lopping away the Canker boughs: For as that learned man saith well, *Bonorum salutem custodit, qui malos punxit*, He that punisheth wicked men, preserues the safety of good men. To which that of the diuine Philosopher doth well agree, *Malitia medicamentum est poena*; punishment is the best Phisicke for malice and wickednes. Therefore hee that would heale a sicke common-wealth, or a fainting Fami-

Lactan.

Plato.

Psal. 102

Family, must minister David's phi-
sicke, a wicked person must not
dwell in his house. So David cu-
red his sick kingdome and Court.
Hence the wise heathen resolued,
that it was the greatest pest of a
common-wealth not to discerne
the good from the bad : that is, to
obserue and aduance the vngod-
ly, and neglect the iust and ver-
tuous : For the goodness of the
subiects establisheth the king-
dome. And their improbity ru-
ines and subuerts it. And there-
fore that wise Roman concludes,
that neyther house nor common-
wealth can long stand, if rewards
be not prouided for the good,
and punishments for the wicked.
We come into our gardens and
orchards, and seeing them grown
ouer with nettles and such other
trash, presently we fall to wee-
ding & pruning, and are offended
with those that should haue the
care of it, that it is not done, lest
we should lose the benefit of the
fruite : and shall we not much

Antifibenes

Cic.

D more

more labour to keepe the garden
of the Church and kingdome
from the Nettles and weedes
of impiety and wickednesse ,
which will at length choake the
growth of all goodnesse in the
Land? But alas, what fruite can
we expect, when not only briers
and thistles are suffered to grow
vp , but are more cherished then
the good and wholesom hearbs
themselues ? What happinesse
may we look for, when the herbs
are eyther pluckt vp by the roots,
or at least, so spite-blasted , and
neglected , that they wither and
dye for want of plucking vp the
weedes of vices that ouertoppe
them?

3

Apoc.10

The third inquiry is : How
goodnesse should be so desired of
all, and so little practised of any.
First, shall I say, it is like the little
book which *John* tooke and eate,
and it was in his mouth as sweet
as honey, but made his belly bit-
ter? So goodnesse , is a sweete
subiect to be spoken of, but bit-
ter

ter to be practised ; every man can relish it with his mouth, but few can digest it in their hearts, and fewer practise it with their hands. Secondly, Or shall I say that as goodness doth communicate it selfe to all, so it hath a magneticall attractive power, to draw all to the gaze of it? the face of goodness being so beautifull, that the most prophane man in the World, would die to bee but dyed in her colours, and cloathed with her honourable titles. Euen prophane *Balaam* would gladly die the death of the righteous, and cast-away *Saul* would be honoured and reputed good before the Prophet. But because they desire the name and not the thing, therefore they are but in a dreame, and imbrace a shadow. Or thirdly, shall I say, for that it is the onely shelter of impiety ? For vnder the couert of goodness, walke all kinds of impurity and impiety : *Tuta frequensque via est, per amici fallere nomen :* It is a safe

and common course to deceiue
vnder pretence of friendship. So
vnder the cloake of goodnes and
Religion, is all mischiefe pallia-
ted and vizarded. And it is one
of the most dangerous enemies,
that goodnesse and good men
haue; for as that holy Father saith
*Malum sub specie boni celatum, dum
non cognoscitur, non canetur,* When
euill doth maske vnder the vi-
zard of good, being not known,
it cannot be preuented. Or
fourthly, shal I say, that good-
nesse makes all men that are ac-
quainted with it diminish their
goods, and come to the contempt
of the world? that those which
haue wiues, be as though they
had none, those that weepe as
though they wept not, those that
rejoyce as though they rejoyced
not, those that buy, as though
they possessed not, those that vse
the world, as though they vsed it
not, so that now they become as
zealous as in the primitiue age,
they haue all things common,
and

Coryf.

4

1.Cor.7

and part to every man hath need. And therefore because men doe see goodnes to be an ill husband, and prodigal of her selfe and substance, after a little experience of her, they shake her off, as not for their profit. Or lastly shall I say, it is, because there are so few examples of goodness to prouoke vs? Surely euен for all these, is this happy duty of goodness so much desired of all, so little practised of any. For goodness is bitter, vn-sauory and distastefull to a carnal man. Every man loues the glorious name of it, but cares not for the thing it selfe: It is a good shadow and cloake for impicity: It diminishest our substance and the things we loue deare, and hath few or no presidents to allure vs to it. No wonder then, if so few affect it in the practise.

So come we to examine the
4. & last inquisition of this duty.
An sit bonitas, whether there be any goodness left in the World, any such thing as goodness is,

Ier.22

and where it may be found; there is such barre nnes of goodnes e-
uery where, that we may well say of it, as the Lord did of Ieconiah : write this man childe[n]esse, a man that shall not prosper in his dayes. So we , that God hath bidden write our age destitute of goodnesse, nor shall goodnesse prosper in our age : not for that Ieconiah had no Son, did God commaund thus to write, for he had *Salathiel*, but because he had but one Son, and the kingdome and gouernment was departed from him. Nor doe I say this, for that goodnes shal haue no issue, but because she shall haue very few children, and the kingdome and gouernment is departed from them:they shall haue little or no honour, dignite or preferment in this world.

Psal.14

The Prophet spake it long before me, The Lord looked downe from Heauen, to see if any would vnderstand and seeke after God: but they were all gone out of the way,

way, there was none that did good, no not one. If he speake this with griefe of heart, I am sure, I speake it not without sorrow. For what cause of sorrow can be greater, when as we may iustly complayne with the good king, There is not one godly man left, the faithfull are fayled from the children of men?

Psal.12

In Noahs age all flesh had corrupted their wayes, and then the flood came and swept them away. In Abrahams time, there was no feare of God in the Land, and then God sent fire and brimstone on Sodoms and her three sisters. In the time of the judges, when there was no king in Israel, euery man did what was good in his owne eyes, and then the people did eate vp one another. In the time of Isaiah, the faithfull City was become an harlot, they had not so much vnderstanding as the Oxe and the Asse: then the Lord eased him of his aduersaries, and auenged him of his enemies.

Iud.17

Ier.5

In *Jeremias* time, there was not a man in *Jerusalem* that executed judgement, and sought the truth. Therfore a Lyon out of the Forrest shall slay them, a Wolfe out of the wildernesse destroy them, and a Leopard watch over their Cities. In *Davids* time, there was none that did good, not one. Then came the wrath of God ypon the wealthiest of them, and strooke downe the chosen men that were in *Israel*. In *Salomons* time, but one man of a thousand, (A thousand to one we shall not finde one now) and then tenne Tribes were rent from his kingdome. In *Christs* time, many were called and few chosen, and then came the desolation of that most famous *Jerusalem*, and utter subuersion of the people of God, such as was never read of in any age, that the chosen generation should be vagabonds and runagates ouer the whole World to the end thereof. In *Panles* time, not many noble, not many wise

Psal.14

Eccles 7.

1.King.13

ac-

I.Cor.1.

Phil.2

Luc.18

according to the flesh were called; nay, all sought their owne, and not that which was Christ's, and then the Church of God, was vnder grievous persecution; and when Christ comes, shall he finde faith on the earth? And why may not we speake all these things of these our times, who haue added to the iniquities of all times? Why may not we feare the like iudgements, for the want of that goodnessse, which want procured these iudgements? May not we say, there is not one that doth good? All flesh hath corrupted his way? There is no feare of God in the Land? Every man doth that which is good in his owne eyes? The fauill City is become an Harlot. Not one good man of a thousand can be found. Surely, we haue filled vp the measure of our fathers iniquities, and if we speedily repent not, God will fill vp the measure of his iudgements vpon vs for it.

Here then I doe briefly ob-

serue these two points. First, that all ages haue had in all places a penury and want of goodnesse, more or lesse. Secondly, that no age euer escaped to be severely punished for that want. Let *malorum poena, be bonorum cures*; the punishment of the wicked, be the caution of the godly, *Et aliena pericula nostra adminicula*; other mens harmes and dangers, our instructions and helps.

Goodnesse (I confess) is hard to be found in our age: the common practise is according to the common prouerbe, *Euery man for himselfe, and God for vs all*. It is now euery mans study and care to gather riches, to grow great, to get honours, dignities and fauours for themselves and their posterity; whilst the common good, nor yet any others good, but their owne private, is aymed at. But indeede, how can they vse goodness that know not what it meane? They are of that kinde of men of whom the Pialmist

inist speaketh, Whilst thou doest good to thy selfe, euery man will speake good of thee. They know not, that the nature of goodness is such, that the good man bestows himselfe wholly , and what he hath, to the good of others, and yet is himselfe neuer the poorer. As a thousand candles may be lighted at one, and yet no diminution of light: So the good man communicates to all, willingly that haue need of him, and yet hath no want : his riches, his wisedome, his countenance, his labour, and so can say , *Omnibus omnia factus sum,* I became all things to all men. Thus doth he after the example of God : who is therefore good, because he bestows on vs that be his children, what himselfe is, and what he hath: therefore this is a true conclusion, That he cannot be a good man, nor the childe of God , of what place soever he be , that loues himself and seekes his owne particular alone. The rule of that

lear-

Aug.

learned Father is most true; *Turpe est omnis pars qua suo toto non congruit*: That part which agrees not with the whole, is a deformity to the whole. And seeing every man is part of the kingdome wherein hee liues, it is impossible hee should be a good man, that is not fashioned to the Common good. Nor can the whole stand, if the parts be not well proportioned. Whence it is, that the Common good of a kingdome cannot thrive, if the greatest part and namely, the greatest men be not good men, and respectiue of the publike good. Therefore if any kingdome come to ruine, it is for want of this goodnes, that men doe not seeke the Common good, in which euery man bath his particular good.

What was the cause the *Roman Empire* flourished so long, and raigned as *Queene* and sole Empresse of the world, but this (as the worthy Historian reports) that all studied the Common good

Val: Max:

good, and desired rather to bee
Pauperes in diuite imperio, quam di-
uites in paupere imperio; Poore in a
rich Empire, then rich in a poore
Empire? Thus came these Hea-
then hearter than diuine precept
than wee Christians, Let no man
seeke his owne, but every man
another's good. Good citizens
must be like the Sun and Moone,
they must shine vnto all. And thus
is the Common-wealth made
stable and lasting for euer. For if
as the earth stands immoueable,
because euery parttends ad unum,
that is, to one point, which wee
call the Center; so is a kingdome
perdurabile, when all seeke the
Common good, and haue one
Center and end in all their ac-
tions.

X
1. Cor. 10

But alas, I might easily bee
confined in speaking of goodnes,
either this that is the preseruati-
on of kingdomes, or that which
is the life and soule of families:
not onely that there is so little
goodnesse in our times, but also
for

for that the Scripture affords mee so little descant vpon the worde : which to mee is an euident argument, that the spirit of God foresawe, that towards the end of the world men would growe so carnall, that the practice of goodness would bee so precious and rare, as the name of it is seldom vsed in the Scriptures. For in the whole Booke of God, to my remembrance, as goodnes is ascribed to man, I onely finde it nine times recorded. Seauen times in the olde Testament, and three in the new. 1. There is mention of the goodness of *Hezekiah*, and it is sayde that his goodness was written in the Chronicles of the Kings of *Judah*. 2. Of the goodness of *Iofias*, and of his goodness it is sayde, that it was written in the Chronicles too : to intimate vnto vs, that the goodnes of Kings is fit to be chronicled for eternall memory, as a myrror to them that followe, because there are so fewe examples of good-

I
2.Chr.32

2
2.Chr.35

goodnesse amongst great ones. In so much that of all the three and twenty Kings of *Iudah*, one-ly sixe were good, *Dauid*, *Aſa*, *Iehosaphat*, *Ioas*, *Hezekiah*, and *Iofias*: But of all the Kings of *Israeſ*, there was neuer a good. Hence one sayd wittily, that the names of all good Kings might be written in a ring. 3. There is a commandement; *Fac bonitatem*,³ Be doing of good: and there is a singular rewarde annexed to it; verily thou shalt be fed. 4. There is mention of goodnesse by the *Pſa.38*⁴ Prophet in these words: they reward mee euill for good, *Eo quod ſecter bonitatem*, Because I follow goodnesse. Indeed goodnesse is like an Owle, all the birdes fall vpon her: ſo if any man doe profeſſe goodnes in any proportion beyond the cōmon ſort, they are ſure to be diſpiled and reproached at euery hand. In *Peters* time it was true, who will harme you, if you ſeeke that is good? but *1.Pet.3* now, Who will not harme you?

5
Psal.16

you? an argument that there is little goodnesse amongst men.
5. My goodnesse reacheth not vnto thee, saith the good King, speaking of God: that is, thou receiuest no benefit from mee. If man of man and to man had spoken this, it had beene most true in our age, for the most part; for as God receiuers nothing from vs, so nor man, but what wee cannot keepe from him. 6. The wise King tells vs, that who possessest vnderstanding, loueth goodnesse, therefore it seemes that our Age is a foolish Age, there is so little loue of goodnesse. 7. The same King giues vs a taste of euery mans vntoward disposition towardes goodnesse; Euery man will boast of his owne goodnes, but who can find a faithfull man?

Pro.20

Wherin we see the loueliness of this grace, drawing euery man to chalenge her for his owne, but no man crauing to enterteayne her.

8
Gal.5

8. The Apostle names her amongst the fruities of the Spirit:

but

but we shall haue much adoe to
 finde ~~an adorium~~, goodnesse, in any
 spirit of our times. Lastly, the
 same Apostle makes the fruite of
 the spirit to bee in *Omnibonitate* ;
 In all goodness : as if there were
 no fruite of the spirit of God in
 man, where goodnesse doth not
 shew it selfe in a greate mea-
 sure.

Ephes. 9

And as it is in few places of the
 Scripture, so it is in few persons
 of the worlde. I will not goe to
 the great ones, as the Lord doth
 to looke for this goodnesse, and
 found the yoake broken, and the
 bonds burst : nor to the Priests &
 people, as the Prophet doth, to
 look for this goodnesse, & found
 like Priest, like people; like ser-
 uant, like master; like maid, like
 mistresse; like buyer, like seller ;
 like borrower, like lender ; like
 giuer, like taker to vsury: no man
 repenting himself of his wicked-
 ness : saying, what haue I done?
 but euery one turning to his race,
 as the Horse rusheth into the bat-
 tell.

Ier. 5

Is. 24

Ier. 8

tell. I say, I will not goe thus farre: yet If I should aske the Sea, it would say, goodnesse is not in mee : if the Land, it would say, goodnesse is not in mee : if I should aske the Countrie, it would say, goodnesse is not in mee : if the Court, they would all confesse, that goodnes is not in them. So that if I call for goodnesse, it is dumbe and speakes not : if I cry for it, it is deafe and heares not : if I wish for it, it is lame and comes not : if I write of it, it is worne out of the world with writing : if I speake of it, it is wearie of it : if I looke for it amongst the dead, they will say, it is not yet borne: if amongst the liuing, they will say, it died in its minority : if I looke for it with the olde, they are past it: if with the young, they are not yet come to it; if with the middle age, they will none of it : if with souldiers, it is against their valours : if with Courtiers, it is against their pleasures : if with Lawyers, it is against

gainst their profits. So that being banished from all sorts and societies of men, it is to bee feared, the fury of that great redde Dragon hath driuen it into the wildernesse with the woman : that is, the poore persecuted Chur. of Christ, there to remaine not 1260. dayes, but yeares : if some good folke keepe it not out of the wildernesse, to be conuer-sant amongst men, which for my part, I doe much despaire of.

Apoc.12

Yet will I not vterly despaire to finde some prints of goodness for all this scarcity : but in the search of it, I am loth to spend any more time, seeing I haue bin so long time in the quest of it already. Let euery man see what proportion of goodnes is in himselfe : but I feare, that a torch wil scarce finde a good man, such as wee haue lim'd out, and such as the Prophet hath pictured : and yet so good must hee bee that will ascend into the mountaine of Heauen. If then thou wilt gage thy

Psa.15

thy goodnesse, this is the way; looke how much thou profitest after euery Sermon thou hearest, and so much as thou reformatest thy life, so much is thy goodnesse.

X They say, that a vessell made of the Iuy tree, if water and wine be poured into it together, the wine will leake out, and leau the water behinde it. Most mens hearts holde true resemblance with this woode; for receiuing into them the wine of Gods worde, which should inebriate them with the loue of God and goodnes, and also taking in the water of worldly apprehensions, they leake out all the wine, and leau nothing behinde but the pudled water of vanity, pride, ambition, luxurie, and such other pests of the soule. I must entreate pardon in this my great liberty of speech: *In libera cinitate,* sayd that noble Octavianus, *libera debent esse lingae;* In a free Citie euery mans tongue should bee free,

free, but much more in a free Church, and of a free man. For to speake truly of our times, I cannot compare the men of it better then to a vessell full of quickeſiluer, where all mettalls ſauē golde doe ſwimme, and that ſinkes to the bottome: So piety, religion, goodneſſe, and thofe precious mettalls, without whiſh wee can neuer attayne to the au-thor of goodneſſe, doe but float in the braines, and ſwimme in the vnderſtanding, they will not downe with vs. Nothing wil ſink into our hearts but gold, nothing but gaines, and honour, and pleaſure, will downe with vs.

But ſome may obiect againſt this: that there muſt needes bee plenty of goodneſſe, ſeeing it is ſo little spent, for few or none do vſe it. I anſwere; that hath been the bane and ruine of thiſ golden myne of goodneſſe. For contrary to the na-ture of all other mettalls and matters, it growes and encreaſeth by ſpending. The

more

Heb. 12

more prodigall man is of goodnesse, the richer hee growes: if then thou wilt haue a treasure, which cannot be exhausted with spending, but growes and increaseth the more, labour for goodnesse, & practice it: be here in profuse and a spendthrift, and thou shalt growe most rich, most honourable. On the other side, spend it not, and thou art poore, naked, beggarly, miserable, aboue all other men. A new found way to enrich and ennable you: but yet the true found way: without which, no man shall euer enjoy that happy and euer blessed eternity of Gods presence. For the rule in Diuinity is most infallible: Follow peace with all men, and holiness, without which no man shall see God: so goodnesse and holiness must be followed, as a man followes his pleasure or profit: and spent as a liberal, or rather as a prodigal man spends his substance, or else there is no seeing of God. Therefore let vs enter-

Eccl. xi

tertayne that wise aduice : Cast thy bread vpon the waters ; doe good to others, euen with the hazard not onely of the losse of the thing, but euen with hazard and losse of thy selfe.

And surely so many examples and actions of Gods goodnes to vs, should mooue vs to this duty of goodnesse, in imitation of him. The earth is full of his goodnesse to vs. There is not a creature, but hath *bonitas*, goodnesse, ingrauen in great Characters vpon it, to allure vs to goodnesse : Beholde, *Valde bona* : saith God vpon the review of all his creatures ; they were exceeding good. Which could neuer haue beeene, but by the goodnes of God. But aboue all other his goodneses to vs, being vnspeakable, he hath reuealed to vs the mysterie hid since the beginning of the world, the mystery of our saluatiō by Christ Iesus : besides our peace, plenty, health, and many happy deliu- rances and preseruations, both ge- nerall

Gen. 2

nerall and particular, hath he heaped vpon vs. O that he would be pleased to adde one goodness more to these: that he would giue vs a measure of goodness to make the true vse of these his infinite goodnesses to vs, and to walke in some measure worthy of his goodnes. Surely his goodness to vs calls for our goodnes, seeing he makes all his creatures good to vs, to draw and allure vs to goodness.

Now if we haue not this goodness, to bestow all the benefites and blessings of body and minde, wherewith God hath enriched vs, to his glory, and good of others; then we are not onely condemned of all the creatures, but also want the true vse of them; nay, they are but al bestowed vpon vs to our infinite hurt and damage. For most true is that which the wise Roman concludes: *Nihil tibi bonum, sine te bono:* There is nothing in the World can bee good to thee, except thou thy selfe

selfe be first good. Therefore think of that adverſarium: that great audit; for every goodnesse of his bestowed on thee, shall be accounted for, how it hath beene employed to the good of others.

Thus come wee to the ſecond pillar of my Text, the generallity of the requifition of this duty. For therefore it is ſaid in the Text, A man; because no man is exempted from this duty as our Sauiour ſaith in another caſe, that I ſay to one, I ſay to all, watch: ſo that which is deſired of one, is deſired of all, goodnesse; and the more goodnesse that any hath received from God, the more is he bound to ſhew to others. If fiue talents be received, fiue muſt be accounted for: If three, then three; If but one, then one: All muſt be employed to the masters benefit: nothing muſt be lape vp in a napkin, leſt the reward of the idle and vnprofitable ſeruant fall to our lot, which was to bee bound hand and foote, and caſt

E into

into eternall fire.

The Philosophets say, That *Ens & bonum convertuntur*: beeing, & good, are conuertible termes. So that there is nothing in the world but it is good: and there is no good, but hath a being; therefore if thou hast a being, and be a man, thou must haue goodnessse, else thou loosest the name and being of a man: but this good which they speake of, is but a good of thy nature, not a good of grace. And thou must labor if ever thou wil haue a being in Heauen, to get this good of grace, this goodnessse of my text.

This text is such a body of divinity, that in the whole Scripture there can scarce be any found to match it. For as goodness containeth all our duties, to God, to man, to our selues, to our neighbours, & to all the creatures, (for a righteous man regards the life of his beast;) so it speakes to every man in the world: for this duty is desired of every man; no

man can say, it appertaines not to me, for it is said indefinitely, that, That is to be desired of a man, is his goodness; not of this or that man, but of euery man. So that here I migh examine and enforce this duty vpon euery particular man, and euery particular calling in the world, seeing none are freed from it.

There is no creature in the world that is so indigent and needy as man: For he stands in neede of the Sunne, the fire, the water, the ayre, the earth, and all the creatures to helpe him. Whence he should take examples to compassionate the necessities of others, seeing all things since the creation never cease to helpe our necessities. The learned doe say, that *Bonum est sui diffusum: ex summi bonum, summe communicatum*: Good doth euer diffuse and spread it selfe abroade: and the chiefe good, which is God himself, doth aboue other things chiefly diffuse and communicate

Dionis.

his goodness to others : and because all the creatures are as so many goodneses of God communicated to vs, therefore they all labour to helpe the necessities of others, as we see the Heauens, the Sea, the Elements. Now seeing all of them do so much fauor man, as that without their goodness to him , he could not liue, how much rather should euery man labor by all meanes to helpe man? The Philosopher calls man the little world, the epitome and abridgement of the world , in whom the epilogue and summe of all the world is contayned, Therefore seeing man hath in him virtually all creatures, let him from them take example to work as they doe worke. If he haue the Sunne in him , let him doe as the Sunne: warme euery man; helpe euery mans necessity: If he haue the Earth in him ; let him doe as the Earth doth , which nourisheth and sustayneth all living creatures. Let all the creatures be his yllyng booy or name vise Schoole.

Arist.

Sap. x

schoole-masters vnto goodnesse,
For all are made to do him good:
and he is made to doe every man
good. *Homo homini Deus, non demō;*
Man must be to man a God, & not
a diuell: do him all good, but no
harme. I shold never haue done
in this point, if I shold inforce this
duty vpon euery particular man,
therefore I will restraine my selfe,
to these two obseruations. First,
that euery man must knew, there
is a generall duty of goodnes re-
quired of him. Secondly, that
particular men haue personall and
particular duties of goodnesse to
be expected from them, acor-
ding to their severall functions
and places. First, for the generall
duty: the Prophet expresteth it in
four words: *Hec hath shewed*
thee O man, what is good, and
what the Lord requireth of thee:
surely to do iustly, to loue mercy,
to humble thy selfe, and walke
with thy God. First the good-
nesse of righteousnesse is requir-
ed of euery man to good rightly,

Mich. 6

& iustly to euery man. He must be
in all his wayes as straight & vp-
right as the Fytre tree, that di-
rectly without any knot growes
vp towards Heauen, without
bowing a bayre from a most
straight line. Job is commended
for such a iust and vpright man.
Secondly, the goodnessse of mer-
cy is required of him. For *Bonum
est sibi communicatum*: Good will
disperse and communicate it self.
We see that trees doe not beare
fruite for themselves, but for the
benefit and good of others: and a
good man out of the good trea-
sure of his heart, bringeth forth
good things; so out of the good
treasure of his hands, he ministers
to the necessities of others. He is
mercifull, liberall, and leadeith, he
hath dispersit abroad, and the
pryse of him endureth for euer.
The *Samaritane* in the Gospell,
was such a mercifull man. Third-
ly, the goodnessse of Humility is
required of him: without which
there is no entrance into ioy. God

giues

gives grace onely to the humble. He must stoupe that will come in at the low gate of Heauen; if he be never so well furnished with other graces, and want this, his portion shall be with hypocrites, and vnbelieuers. Fourthly, the goodnes of obedience or diligēce is required. No Idleby comes to Heauen. He that will come there must euer be walking the way that leades to it : it is a long iourney, and cannot be performed in lesse time then a mans whole life. And well may he walke to Heauen who hath God *Socium itineris*, to walke with him. If man will walke with God , walke as he hath walked, walke as he hath taught him, and as he doth guide him, he shall never fayle to come most happily to his iournies end.

Such a wal king man was *Enoch*. By the continuall motion of the Heauens, all creatures are engendred and doe hue, without which motion, they could not eyther increase or continue : So by our

Pro. 15

Luc. 3

motion & walking with God all his graces have begunnen in vs; and by that walking do liue in vs, and bring vs to eternall life: for without which walking with God, there is no hope, that we can liue with him for euer. This walking may be expressed in these 3. First that there be a good and holy life. For Qualis vita, finis ita: such as is the life, such will be the death. Secondly, a good fame, for that fatteneth the bones. Thirdly, that there be a good Conscience, for that is a continuall feast.

Secondly we obserue, that particular men, must performe personall duties of goodness: every man in his place and calling: as *John Baptist* teacheth, when the people came and demanded of him, What shall we do, he answered, He that hath two coates, let him part with him that hath none, and he that hath meate, let him doe likewise. Then the *Pub-licans* asked, What shall we do? He said, Require no more, then that

that which is appointed to you. Then the Souldiers demanded, What shall we doe? he said, Doe violence to no man, neither accuse any man falsely, and be content with your wages. So that of every man and woman of what degree or place soever they be, there is a generall and also a particular and personall duty of goodness required: which in summe is no more, but to communicate to the benefit of others all those graces and blessings of body and minde wherewith God hath trusted them.

3. The parties desiring this duty come to be considered in the nexte place as the third pillar of my text for it is not said, that, that this or that man desires of a man: or that our friend's desire of vs, is our goodness. But that, that is to be desired of a man, that is, that, that all the things of the world desires of man, is his goodness. First then that which God desireth of a man is his goodness, as we saw

Mich. 6

1. Thess. 4

Math. 5.

before out of the Prophets, Saint Paul affirming therethat, This is the will of God; Except your sanctification; and our Saviour sayeth, Be you perfect, as your heavenly Father is perfect. And how is that? He makes his Sunne arise vpon the good and bad, and sendeth rayne on the iust and unius. That God lookes for this duty of goodnessse at our hands, the parable of the Talents makes it plaine, for he that had lapt vp his Talent in a napkin, was adjudged to bee cast into fire that cannot bee quenched. Every mans Talents and graces are giuen him of God, with this charge, *Negociamini donec veniam*: Occupy till I come: put my money, my graces of body and minde into the banke, that I may receiue my owne with advantage, saith the Lord.

The Parable of the wedding garment shews the same, without which who appeares before God shalbe bound hand & foot, & cast into utter darkenesse. The unius

361

ste-

Steward that had wasted his Masters goods, was called to a red-de rationem, a strickt Audit for all. And so shall all wec be, for the goods and graces God hath put in our stewardships : it shall not auiale vs to pleade that of the Gospell in barre : When saw we thee in prison and did not visite thee? or hungry and did not feed thee? or naked and did not cloath thee? For it shall bee answered, In as much as you did it not to the least of these, you did it not to me : depart from mee yee cur-sed into euerafting fire, prepared for the Diuell and his Angels.

The reason why God desires this goodnesse, is, for that in nothing come wee so neare the diuine and originall goodnesse it selfe, which is God, as in true & sincere goodnesse to others. Yea even to our enemies. For as the Prophet saith, though God did often deliver the Israchites, yet did they still rebell against him. So infinite is the goodnesse of God, that

Math.25

Psal.78

that by no ingratitude or rebellion of man will hee be overcome, vntill hee bee past cure. Euen so a good man will not vpon euery slight occasion withdrawe his goodnesse, complayning of the ingratitude and indignity of me, but knowes that God lookes for goodnesse of him, euen such as himselfe shewes to vile, unworthy, and rebellious sinners. And here obserue, that amongst all the rest of the parts of goodnes that God desires at our hands, this is not the least, that as it is his goodnes to be angry with sinne, & to punish it in whomsoever he findes it, and therefore chasceth euery sonne that hee receiuesth : so it is the true marke of goodnes in man, to be angry with sin, and to labour to check and kill it. Saint Peter expresseth this goodnes thus : Be yee holy in all manner of conuersation : for it is written, Be ye holy, because I am holy.

Hcb.12

1.Pet.1

Secondly, the Angels desire this

this goodnesse of vs. Hence it is, that our Sauiour sayth, There is ioy before the Angels for one sinner repenting. How can it the be, but that they who greatly desire our goodnes, seeing they so much ioy when we returne from our wickednes : how can they but desire earnestly our goodnes, seeing that by it, the reparation of that great breach which Lucifer and his fellowes made, is fully made vp? And so much doe they desire our goodnes, that they are ministering spirits about vs , sent forth for their sakes that are heires of saluation : And therefore cannot but desire that their seruice and ministerie may take that effect.

Luk.15

Heb.1

Thirdly, our neighbours, euен all men, desire this goodnes of vs. As the members of the body doe one desire the assistance of the other, else wold the frame of the whole body in few houres ruine and fall asunder ; so doth every man desire the goodnes of another,

?

ther, being fellow members of one body, without which he cannot any long time liue. If the mouth received not meate, the stomacke digested it, the liver transmitted the blood to the heart, the heart sent it abroade to the rest of the members, and euery ioynr of the body did not his office, to the good of another; the whole body could not liue one houre. So it is in the body of the Church & Policy, if al do not labour to the good of others, it will speedily grow diseased and dye.

The poore desire the goodnes of our wealth and countenance : the rich the goodnes of our labours and paines : the King the goodnes of our loyalty and tribute : the Nobles, the goodnes of our humilitie and seruice : the sicke and diseased, the goodnes of our compassion and comfort : the desperate, the goodnes of our counsell and care. And such is this duty of goodnes, as that it

is a debt, we must euer owe one to another. Owe nothing to any man, but that you loue one another. This Motto is written on the forehead of euery man in the world : *Non solum nobis natus sumus*, Wee are not borne for our selues: and goodnes cannot be so fast bound in the affections of the heart, but it will breake out, and stretch it selfe to all that haue neede of it. Therefore truely it is sayd of that good Father : *Anima magis est ubi amat, quam ubi animat*: The soule of man is more where it loues, then where it lives.

Rom.13

Aug.

Fourthly, our selues desire goodnes from our selues, it is a speciall duty wee owe to our selues. All that wee should loue or desire in our selues, is our goodnes. If wee loue any thing else in our selues, wee loue not our owne soules. Thou dechrest (saith a Father) to haue good somes, good seruants, a good wife, a good house, good lands,

Aug.

nay

4

et cetera

nay, good hose and shooes; and
doest thou not desire to beholde
to haue thy selfe good? What a
thing is this, that thou shouldest
desire to haue all other things
good, and not thy selfe good?
Surely thou doft crosse thy owne
desires, with thy owne deedes.
For the righteous man, nay every
man living, desires goodnes of
himselfe. But the righteous de-
sires nothing else but goodnes.
One thing haue I desired, & that
will I require, that I may dwell
in the house of the Lord al the
dayes of my life, to beholde the
beauty of the Lord, and to visite
his Temple. I counted all things
but dung, that I might bee made
conformable to Christ, saith the
Apostle. And so farre is the na-
ture of man in loue with good-
nesse, that hee glories in the ti-
tle, albeit he haue no right in the
thing, and stornes if hee be not
counted a good man. But the
truely wise man knowing *Nisi
sibi bonum, sine se bono*: That no-
thing

Psa. 27.

Phil. 3

Sen.

thing is good to a man, vnalesse himselfe be also good, desires above all other things, that bee may bee a good man indeed. For so hath he the benefit of all Gods creatures; so are they good and comfortable to him; else are they but all to his greater condemnation.

One faith, that the chiefe title which God in Scripture giues himselfe, is *Bonitas*, Goodnesse. Because it is the property of all good things to communicate and inlarge themselves to others. Therfore most agreeable to God, who raines downe all his benefits vpon vs; and that therefore all other names of God, are but expositions and commentaries vpon this name. So the proper name of man is Goodnes, but in an infinite lower degree; and all his other titles and stiles, be they never so great and awefull, are but glosses and commentaries vpon it. And God is pleased to cōmunicate this name with man,

Dionis. de
dini. nom.
2.1

that

that hec might learne, that as God desires nothing in himselfe but goodnesse, nor nothing more to bee proclaimed of him then his goodnes : so man should not loue any thing in himselfe, but goodnes : nor euer thinke himselfe truely honoured, but when proclamation may bee made of his goodnes.

This I confess, is one of the greatest goodnesses that can bee in vs, to loue nothing in our selues but our goodnes. Alexander hauing on a time many Philosophers with him at a banquet, would needes haue it disputed, what was the greatest thing in the world. Some of them sayde, the hill Olympus, some the Heauenes, some the Sunne, some the Earth: but one of them sayd, that surely the heart of man must needs bee the greatest: for that in a moment of time it did passe through the whole worlde, Heauen, Earth, Sea and all. For *Nihil mirabile praeter animum, cui mag-*

so, nihil est magnum; Nothing is wonderfull but the mind of man, vnto which when it is great, nothing seemes great. Therefore he that hath so great a minde and heart, that nothing but Heauen contaynes it (and such a heart hath euery childe of God,) will loue nothing in himselfe but goodnes, that may bring him to the place where he would be. So by hauing this great thing which euery man hath, (for euery man hath a heart) and adding but to it the least thing in the worlde, which is goodnes: hee shall haue that in himselfe that is worth many worldes, and will make him loue nothing in himselfe but his goodnes.

Finally, goodnes is all that all the creatures of God desires of man. It is the cry of all the creatures, saith that learned Father: *Cælum & terra, & quicquid in ijs est,* ^{Aug.} *vndique mihi dicunt ut te amem,* *Domine, nec cessant hoc dicere ononi-*
bus ut sint inexcusabiles: The hea-

uen

Goodnesse.

uen and earth, and all that is in them, speake vnto mee O Lord, that I shold loue thee; nor do they at any time cease to speake the same to all men, that they might be inexcusable. And what is this voyce of nature, but that wee should haue this goodnes which procedes from the loue of God? Hence hath the lawe ordayned, that if thy neighbours Ass fall into the ditch, thou shouldest lift him vp ; not onely in respect of thy duty to thy neighbor, but also to the beast which stands in need of thy helpe, of thy goodnessse. And it is also commanded, that thy beast should rest the seuenth day : it is a goodnes thy beast desires of thee. Besides, thou must not mouzel the mouth of the Ox that treades out the corne : that duty of goodnes thy Ox desires of thee. And hence it is sayd, that the righteous man regardes the life of his beast.

And because wee doe not performe this duty of goodnessse to the

the creatures, therefore doe they
grone and sigh, as people vnder
a cruell Tyrant, to bee delivered
from the bondag and cruelty vn-
der which wee hold them. And
I maruell in my heart, when I se-
riously thinke on it, wee doe not
heare them sigh and grone. For
surely they speake in their lan-
guage aloude: and if our horrible
sinnes did not strangely deafe vs,
wee should heare them. For euē
for this cause, that wee doe not
performe this duty of goodnes to
them, but doe miserably abuse
and tyrannize them, doe they re-
bell against vs: the heauen drow-
ning the earth, the ayre infecting
our bodies, the earth denying her
fruite, and all of them being vp
in armes against vs, to be reuen-
ged of vs for want of goodnessse
to them. For neuer was there a-
ny bloody or mercilesse Tyrant
in the world, that did so wicked-
ly tyrannize ouer his people, as
wee in this Age doe tyrannize
& abuse all the good creatures of
God.

God. Now then, if thou hast not this goodness to bestow all thou hast or art, to the good of others : thou art first iniurious to God: secondly iniurious to the Angells : Thirdly iniurious to Man-kinde : Fourthly iniurious to thy owne Soule : Fiftly iniurious to all the creatures. Most iniurious art thou to God, because thou rebellest against him ; to the Angells; because thou grieuest them ; to Man, because thou doest not loue him : to thy selfe, because thou hatest thy own Soule: to the creatures, because thou abusest them.

Seeing then, all that God and Angells, Men and thy own Soule, the heauens, and all the creatures desire of thee , is thy goodnessse : thou art taught hereby to regulate and order thy affections and desires towards all men, according to the same rule : namely, not to desire that they might be rich, honorable, learned, beautifull or the like:but to desire that they might be good, godly, pious, gra-

gracious, and in all manner of conuersation godly.

And not onely so, but withall, that they may grow in goodnes; for that also doth God, Angels, men, our selues, and the creatures desire of vs. *Solus Deus melior esse non vult, quia non valet,* saith that devout Father: Onely God it is that will not be better, because he cannot be better; but with men, it must not be so. *Minime pro certo bonus es, si non vis esse melior,* *ubi incipis nolle esse melior,* *ibi desiris esse bonus.* For a truth thou art not good, if thou desirest not to be better: For where thou beginnest not to desire to be better, there thou leauest off to bee good at all. Therfore we must desire that al me may grow frō faith to faith, frō grace to grace, follow the truth in loue, & grow vp into him in all things, who is the head, which is Christ. Euen as the body from a small beginning, grows till it come to a ful stature and furniture of every part: so must christians

Ber.

Eph.4

Phil. 3

stians grow. This was the practise of all holy men I follow hard towards the marke for the high calling of God in Christ Jesus. Steppē after steppe did this holy man follow , till he came to the very top of holines.

Thus are wee come to the fourth and last columne of this building, viz : the reasons enforcing this duty of goodnes. These I finde in the Text to be six. The First I called *Facilitas officij*, the facility of the duty. For it is but one duty for all, onely goodnesse. It was wont to be said, *Tria sunt omnia*: Three things includes all things : But now it is said, *Vnum est omnia*, one thing is all things. Goodnesse answeres to all. At the first God gaue man 10. commandements , but because the number seemed tedious, our Sauiour contracted them all into two, the loue of God, and of our neighbours. But here for our better helpe and memory, all are reduced to one, namely, *Bonitas*, Good-

Goodnesse. *Vnum necessarium;* one thing is necessary.

And yet being but one, I know not how it grows heauie ; but sure I am, that as our Sauior said, to that good young man, that had performed all the Commandements from his youth vp ; yet one thing is wanting : so he may truly say to vs all, This one thing of goodnessse is awanting. What shame is it to neglect one duety, so easy, because but one duety & no more ? What shame not to do a duety so easy as is goodnes ? the very name of it makes it easy : For we loue the name. And *Omnia difficilia facit amor facilis.* Loue makes all difficult things, to be of great facility. What is more easie, then to vnderstand and doe that which is good ? Is it not more easie then to doe euill ? Surely there is much more difficulty in doing euill then in doing good. For as nothing is more difficult then for birds to make wings against the storme , ships to sayle

F against

Act.9

against the windē and tide, Planets to moue against the motion and course of the firmament ; so is nothing more difficulte for man then to fly against the blast of the Holy Ghost , to make head agaist the floods and stornes of his owne Conscience, and to run against the firmament of Gods commandements: all which doe mainely resist the euill actions of sinfull men , and assist the indeuors of Gods children. Therefore it was said to *Saul*, It is hard for thee to kicke against the pricks. Hence the wicked themselves confessē, that they are wearied in the way of wickednesse; but the godly finde no such lassitude and wearinesse in the way of godlinesse ; but doe with *David*, runne the way of Gods commandements, nay, they take more pleasure in them, then in all manner of riches ; they are the very ioy of their hearts. Therefore if goodnesse bee not easy vnto vs, we are not yet in Christ ; for vnto his,

his, the commandements are not grievous, His yoke is easy. And albeit the Philosopher saith, that the obiect of vertue, is *Bonum & difficile*, a good, difficult and hard to compass: And the wise Roman: that *Res difficilis est Virtus*: Vertue is a difficult point to obtaine: yet that is onely: First in respect of the naturall man, who perceives not the things of the spirit of God, and therefore hath great reluctation in doing of good. Secondly, in that euill presents it self unto him, in the habit of good, and so makes the commission of the act more facill. Thirdly, in respect of the opposition that Sathan makes by his manifold temptations, making way for the commission of sinne, casting blocks in the way of vertue. But simply in respect of the nature of the thing it selfe, goodness and vertue is much more facill to a man endued with the spirit of God, then wickednesse and vice. And therefore the A-

Sen.

1.Cor.1

postle said, I can doe all shings through him that comforts me.

The second reason I said, was *Necessitas officij*, the necessity of the duty, taken from the bond, whereby we are tyed to God, Angels, men, our selues, and the creatures : to all which , but chiefly to God, we are by so many obligations bound to performe this duty. All these doe cry vnto vs ; *Bonum te fecit Deus, & tu faceres bonitatem* : God did therfore make thee good, that thou shouldest do that is good. Therfore if we haue not this goodnessse, these four, God, Angels, man, and the creatures , shall rise vp in iudgement against vs. Miserable men that we are, who shall haue, *Deum iratum, Conscientia mordentem, amicos inimicos, & creaturas armatas* : God angry withys , our Conscience biting and gnawing vs, our friends turned to be our enemies, and the creatures armed against vs, and condemne vs for want of this goodnessse which they desire

of

Sen.

of vs, and we are tied to performe
to them all. The wise doe say, that
the Lawes appoint no punishment
against ingrate and vn-
thankfull men, but in respect of
immanity and greatnessse of the
offence, leaues it vnto God to pu-
nish; whereas they discerne and
appoint punishments for theues,
murtherers, and other malefa-
ctors. Let vs then take heede of
Gods most seuerre iudgements
for our monstrous ingratitude,
who being bound vnto him so in-
finitely for his vnspeakable
goodnesse, haue in vs so little
goodnesse, as that neyther God,
Angels, Man, our selues, nor the
creatures, can haue any good-
nesse of vs, but all vnthankefull-
nesse.

But if the necessity might not
move vs, yet, *Modus officij*, the
manner of the duty, which is the
third reason, may worke with vs.
It is greatly desired, sought for,
nay besought and intreated at
our hands; whereas God might

3

Phil.4

haue commanded it. To deny a duty to him, who louingly desires and intreats the discharge of it, and that without our hurt , nay to our eternall good : (as the Apostle speakes , who desired a fruite that might further the *Philippians* reckoning : not a gift for himselfe, but a fruite of the spirit, cuen goodnesse, that odour that smells sweete , a Sacrifice accep-table & pleasing to God:) to deny, I say, a due debt so sweetely intreated , so profitable to them that pay it, as that it enricheth them more and more, and the oftener they pay it, the more they haue, being like the treasures of Gods house , the more wee cast them, the more in-exhausted they are; to deny this debt so sweetely demanded, so profitable being performed , is great inhumanity, and no lesse indiscretion.

4

Yet if the manner of demanding do not moue vs , let *Tempus officij*, the time of performing this duty which is the fourth motiue,

the

the Holy Ghost vseth, stirre vp
this goodnesse in vs. He doth not
say, that which shall bee, or hath
beene desired, but that which is
euen now desired ; whilste the
beames of Gods goodnesse by
the preaching of the Gospel, and
other infinite blessings bestowed
on vs, doe shine vpon vs. Euen
now let vs shew forth this fruite
of the spirit, this goodnes, whilst
we haue time, let vs doe good.
Let vs remember our creator in
the dayes of our youth, before the
dayes come, in which we will say,
we haue no pleasure in them. Let
vs euer be doing some good. *Non
semper astas fuerit, cōponite nidos,* the
sommer will not last euer, let vs
make our nests against the sharpe
assaults of winter. The day will
not continue for euer, the night
comes when no man can worke.
Our time is but short and vncer-
taine; one little *nanc*, one short
now ; therefore wholly to bee
spent in goodnesse. To do good
and distribute forget not, for

Gal.6

Eccles.12

Math.25.

Luc.16.

Syr.4

Acto 5

with such Sacrifice God is pleased. If we consider in what miserable plighe the foolish virgins are that tooke not their time, or the rich glutton that abused his time, we will make more precious account of time then we do.

And because, there is none of Gods blessings greater then time, and yet none more abused, I must not be slacke in commending this argument of time vnto you something largely. For all of vs spend our times too carelessly, eyther male agenda, or nihil agenda, or aliud agenda; in doing wickedly, in doing nothing, or in doing euery thing rather then that we should do. Consider therefore, I pray you, aduisedly these few arguments to stirre vs vp to the right vse of our time.

Consider first, the diligence of the Holy Ghost al ouer the Scriptures, in admonishing vs to preserue and make much of time, and eschew the thing that is euill. Giue not thy yeares to the cruell:

it

it is a very foolish and mad thing
to giue so pretious a thing as is
our time, to so cruell an enemy
as is Sathan, spending it in his
seruice. Redeeme the time: that
is, purchase it backe againe out
of morgage, at any rate. Whilost
wee haue time, let vs doe good.
Infinite are the passages of Scrip-
ture, where the holy Ghost insists
purposely vpon this argument of
preseruing our time: the day of
the Lord will come as a theefe
in the night, as sorrow vpon a
woman in trauell, as the light-
ning out of the East into the
West: Therefore watch, saith our
Saviour, make vs of this present
time.

Ephc,5

Gal,6

Consider withall, the exam-
ples of the creatures, who all of
them obserue their times: For
haing receiuued a time to worke
in, they doe all their businesse
they can doe in that time, and
suffer not the time to spend in-
vaine. Therefore the Preacher
tells vs, *Omnia tempus habent,*

22

1 There is a time for every thing
vnder the Sunne.

2 Consider also, the nature of
time it selfe. For 1. it is short:
our dayes are short and full of mi-
sery; they are but a spanne long,
as David saith: a thousand yeers
with the Lord, are but as yester-
day that is past. 2. They are
swift, euening as a weauers shuttle.
Infinita est velocitas temporis, pun-
ctum est quod vnimus. & puncto mi-
nus: saith the wise Romane, Infi-
nite is the swiftnesse of our time,
it is but a point or moment that
wee live, and lesse then a mo-
ment. 3. It is irrecoverable, as
wordes spoken cannot bee recal-
led, no more can time that is
spent be reuoked, if a man would
giue a world for it. Therefore be-
ing so short, so swift, so irreco-
verable, it would be well spent.

3 Let vs then consider the preti-
ousnesse of time: that devout Fa-
ther laments the losse of it thus:
Hoc tempore nihil pretiosius, at ho-
die nihil vilius inuenitur; Alias, there
is

is nothing more pretious then time, and yet at this day, there is not found a thing that men make viler account of: The pretiosenesse of time is set forth vnto vs, in these three conceptions. First, in that the possession of time is very rare, seeing there is but still one time onely, and that is the present time. But for the time past, and time to come, neither of them are in our possession. As it is sayde of the Phoenix, that there is never but one of them in the world: so it may bee sayd of time. Therefore seeing all rare things are pretious and deare, how much more should time bee deare and pretious vnto vs, being so rare, that there is never but one time, and that so short as is a moment? 2. There is a place, in which one houre of time to repente in, would bee more worth then a world, and that place is Hell; where the damned spirits would giue a thousand worldes for one houre to repent in, if they had

?

had them : but can never obtayne it. 3. In oue houre of time, euery man may so behauue himselfe, by the helpe of Gods spirit, and vse of holy meanes, that he may please God , obtayne remission of his sinnes, the grace of God in Christ, and eternall saluation. Therefore time being so precious and vnualuable, would bee spent in goodnes.

5

Consider besides, that we are debtors of all & euery part of our time : and none of it is our own, nor doe wee owe it to one, but to many. And how foolish, or rather madde were hee, that ha-
ving but a little stocke, and ow-
ing it all to sundry creditors,
more to the least then all his
stocke comes ynto, would be so
prodigall and gracielesse as to cast
it all at one chance of the Dice?
Would you not account such a
man worthy of Bedlem, and to
be bound and beaten soundly till
hee came to his right fencis a-
gaine? Surely such is the condi-
tion

tion of euery one of vs : our stock of time, is wonderful short: for euen now wee are, and euen now wee are not: yet doe wee spend it, as if wee should never come to the bottom of our store.

O, saith that good Father, *Sic cognoscis quam multa, & quam multis debes, videres quod nihil est, quod facis*: If thou diddest but know how much & to how many thou oweſt thy time, thou wouldest confesse, that all thou doest is iuft nothing. 1. Thou oweſt to Christ Iesus all thy life, for hee layde downe his life for thine. 2. Thy ſins past require thy life to come, to bring foorth fruites worthy amendment of life: *Recogitare omnes annos tuos, in amaritudine anima mea*: To thinke vpon all thy yeares past, in the bitterness of thy ſoule. 3. The deſire of that glory, which eye hath not ſcene, eare heard, nor entred into mans heart, is another creditour to which thou oweſt all thy time: And wilt thou not giue thy ſelfe,

Bern.

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and

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and all that thou hast for this? And yet when all is done, the sufferings of this life are not worthy of the glory that shall be revealed: 4. To the last creditour, which is God himselfe, thou owest all thou hast, yea euery moment of thy life and time. For he it was that made thee, blessed thee, ministered all good things to thee; and craves the well v sing of thy time, that hee might for euer glorifie thee.

6

Bern.

If wee consider the account that must bee made of our time, it will moue vs much to bestowe it well. It will bee a most strickt one. *Omne tempus tibi impensum, requiretur à te, qualiter sit expensum:* Every houre of time that God hath bestowed on thee in this life, shall bee required of thee, in what sort it is spent. And it is most sure, that *Sicut capillus* (as the same Father saith) *non peribit de capite, sic nec momentum de tempore:* As one haire of the head shall not perish, so one moment

of

of time shall not passe without being accounted for. O how strong and vnanswerable an argument will the benefit of time be against them that haue abus'd it! and wholly bestowed it to the dishonour of God, and satisfying of their owne lusts!

But seeing most men make no reckoning of this account; let it be considered, that time, in a most strange and speciall manner is in our possession. For of all the things of this world, onely time is our owne, and nothing else. For as that wise Heathen sayde well: *Reliqua à nobis aliena sunt, tempus tantū nostrum est,* All other things may be taken from vs, but time is such a thing as no Tyrant can take from vs. Time doth so adhere to our beings, that if wee lose time, wee doe in some sort lose our selues. So that hee who loseth the one halfe of his time, loseth halfe himselfe; hee that loseth all his time, loseth all himselfe; and looke how much

Sen.

a man loseth of his time, so much
hee loseth of himselfe. Therefore
in this consideration, euery man
being most deare vnto himselfe,
wee should haue great care of v-
sing our time wel, that we do not
utterly lose our selues.

83

Sen.

Yet happily none of these rea-
sons being able to worke out any
respect for times priuiledge, let
it not be forgotten, that the losse
of time is a certain kind of death.
For it is the losse of life, and what
is that I pray you, but death?
Yet alas, who is it that setteth any
deare rate vpon the time? Who
it is that inhaunceth the price of
it? *Quis intelligit, saith the learned
Romane, se quotidiè mori?* Who is
it that vnderstands how he doth
daily die? *Quotidiè morimur, quo-
tidie demitur aliqua pars vita, et tunc
cum crescimus, vita decrecit.* We
die daily, daily some part of our
life is taken from vs, and whilst
wee increase and grow, our life
doth decrease and fade. The house
glasse which wee hourelly behold,

and

and doth now measure out my speech vnto you, is a perfect embleme, and resemblance of the losse of our lives, by the hand of time: for as it doth insensibly growe great below, so doth it waste and growe lesse and lesse aboue, vntill it bee utterly spent. Such is the spending and losse of mans life by time: every moment deprives him of a little portion of life, and neuer leaues till it haue deprived him of all, and left him timelesse as the glasse is sandlesse. These considerations, would God might worke in vs some care to bestow our times better then we have done, in piciy and goodnes which my text desires now of vs.

The

The next morning, we awoke early and had our breakfast at 6 o'clock. We then took a walk around the village, which was very quiet and still. The houses were mostly made of mud and thatch, with some stone walls. The people were dressed in simple clothing, mostly in white or light-colored fabrics. We saw several children playing in the streets, and some women carrying water on their heads. The town was surrounded by hills and mountains, with some trees and bushes scattered throughout the landscape. The sky was clear and blue, with a few wispy clouds. Overall, it was a peaceful and serene scene.



THE SECOND Sermon.

PRO. 19. 22.

That that is desired of a man is his goodnessse, or, the desire of a man is his kindnessse.

 S you haue beeene graciously pleased to take a view of the front and out-roomes in the Palace of goodnessse, so lend mee your patience, I beseech you, a-while, till by this Perspectiue, I giue you a ful suruey of the whole building.

The next roome then that you see, affordes another argument out of the Text to enforce this duty of goodnessse : which I call

Raymund.

call *Familiaritas officij*, The familiarity and naturallenesse of the duty: being such, as that no creature but hath a particular goodness, and all for our good, without which wee could not live an houre. Therefore one saith, that *Bonitas est id, ratione cuius bonum agit bonum*: Goodnesse is that, by reason whereof, good doth that which is good. The creature is therefore naturally good, that it might doe vs some good; if then wee would enjoy the goodnes of the creatures, and not turne those excellent blessings into cursings, let vs imitate them in goodnesse, seeing wee are Lords of the creatures. They haue all their goodnesse to the benefite of vs, and one of another: Let vs not bee more dull then the insensible creatures. There is written vpon euery creature these three sentences; *Accipe beneficium, reddere debitum, cane supplicium*: Receive the benefite of the creatures: doe the duty of the creatures: take heed of

of the punishment for abusing & not imitating the creatures. If then thou wilt take the comforts of the creatures, and not doe the duty of the creatures, bee sure thou shal not auoide the punishment: the benefit of them is, the supply of thy wants: the duty is goodness and thankefulnes to God for that supply; the punishment madnesse, for want of that duty.

The last but not the least argument to prouoke this duty of goodness, I call *Excellentia officij*, The excellency of the duty: that, euен that excellent duty of goodness, & none else. The Pronoune *quod*, is the force of this reason: as if hee should haue sayde, That duty and none else: that particulerly and alone, and none else but that. Not wisedome, nor knowledge, nor honour, nor riches, nor strength, nor beauty, nor any other thing but that, euен that goodnes which answeres to all. Truely may that bee spoken of goodnes, which the wise King spake

Deut.28.
28

6

Goodnesse.

134

Pro.31

spake of that excellent woman ; many daughters haue done vertuously, but thou summountest them all. Many graces are commended, but goodnes surpasseth them all. There was never any shipp brought home any such marchandise; never any vineyard bore any such grapes : never field any such fruit ; never wooll, any such cloath ; never flaxe, any such linnen. For strength and honor are the cloathing of goodnes, and in the latter day, goodnes shall rejoyce. To goodnes it shall bee sayd, Beholde good and faithfull seruant, thou hast beene faithfull in little, I will make thee ruler ouer much, enter into thy Masters ioy.

Mat.25

Now the holy Ghost not without great cause hath thus fortified & enforced this duty of goodnes with so many strong motiues and reasons. Because Sathan impugnes nothing more then the progresse and successe of goodnesse. For 1. whereas the holy Ghost

Ghost commends the dutie to vs, from the facilitie of it, and that in a double respect: First, because but one duty: Secondly, for that a louely duty, the duty of goodnes: Sathan labours to infringe this argument by instilling this perswasion into vs, that a good mans life is like a ring: the beginning & ending, is without beginning and ending: like a husbandmans life, ever plowing, or harrowing, or sowing, or dunging, or weeding, or reaping, still in labour: from prayer to sermons: from sermons to prayer and meditation, from that to reading and discoursing, from one holy exercise to another. Therefore not so easie a matter, saith hee, as they would make it seeme. And besides, neither is it so louely a duty, saith he, for few of any sort can away with the company of goodnes. Thus spake he in the Scribes and Pharisees against our Sauour Christ: Doe any of the Rulers beleue in him?

2. Where-

2

Job 21

3

4

Sap. 2

2. Whereas it is recommended by the necessitie of it, hee labours to take off that argument, as hee did in *Pharaoh*, Who is the Lord that I should obey him? As in those wicked: Who is the Almighty that wee should serue him? and what profit should we haue, if wee pray vnto him? 3. Whereas the duty of goodnes is commended, in that it is desired and entreated of vs, hee perswadeth and suggesteth that goodnes, piety, religion, and holinesse, are but matters of forme and policie; else they would bee more strictly commanded, and the neglect more severely punished. 4. Whereas the argument of the present time enforceth the duty; hee perswadeth, (as wee may see him speake out of the mouth of the vngodly crue in the olde worlde, & as hee speakes in the liues generally of all sorts of men in this euill world:) Our time is short, come let vs enjoy the good things that are present: let vs vsē

the

the creatures as in youth, let vs
fill our selues with new wine,
let vs annoint our selues with the
best oyntments, let not the floure
of our time passe away, let vs
crown our selues with rose buds;
let none of vs go without his part
of voluptuousnesse, let vs leaue
some token of our pleasures eue-
ry where, for this is our portion,
this our lot. This perswasion he
vied with the rich man in the
Gospell, whose sentence was,
Hac nocte repetent animam tuam,
This night will they fetch away
thy Soule, and then whose shall
all these things be?

5

Fiftly, whereas it is commen-
ded vnder the reason of natural-
nesse, he labours to perswade that
it is most vnnaturall, as the wic-
ked speake in the Psalm: Whilst
men doe good to themselues, e-
very man will speake good of
them; but not whilst they doe
good to others, and our selues are
the nearest to our selues. There-
fore in nature we should haue all

care of our selues. Lastly where it is commended vnder the title of excellency, Satan perswades that the most excellent things are, honours, riches, carnall pleasures, fleshly delights, eate, greatness, and the like : even as *Ierobom* did with the *Israelites* touching the golden Calues : These are thy Gods O *Israel*, that brought thee out of Egypt : and as he did to our Sauiour, shewing him all the kingdomes of the world, as the most excellent things, and to be preferted before all goodnessse, all duties to God or man. Therefore our good God knowing that Sathan by might and maine opposeth the growth and thift of goodnessse, doth here thus strongly enforce it, by a sixe fold cable of reason.

But alas, for all this, so little do all these motiues preuaile, and so much doth Sathan, that it may be said of the greatest part of men in our times as truely, as one spake truely and merrily of the

Pope

Pope ; that all his holinesse was in his heeles, and for that cause men desired so much to kisse his foote : so all our goodnesse is (at the best) in our lips , but for the most part in our heeles , and on our backs; & therfore we make so many kisses and applauses, and seruices on our heeles and backs; many meane men (God knowes) carying as much cost about their heeles , as our best noble men within this forty yeeres wore about their heads. And this is the greatest part of our times goodnesse.

But now that I am speaking of the excellency of this duety, I should doe you wrong to conceale any part of her beauty from you. Acquaint your selues therefore, I pray you with these three considerations, to the end you may the better be acquainted with the excellency of goodnesse. The first is, what kinds of goodnesse there are. The Second, what rules of goodnesse are to bee ob-

serued. The third, what are the evidences and markes of goodnessse.

I finde but three kindes. The first is, preseruing goodnessse. We must not doe good to our selues onely, but to all others, in labou-ring to keepe and preserue them from the contagion of sinne: from falling from grace and their most holy calling and profession ; and that by all meanes, as well example of life, as speeches seasoned with salt. For it is the mayne scope of mans life in this world to draw others to saluation. So did *Barnabas*, who comming to *Antioch*, and seeing the grace of God that was giuen them , confirmed them therein , exhorting that with purpose of heart they would cleave to the Lord .

Acts.11

Math.5

The Second is , vnitig goodnessse , to set men at vnyty, who are at variance. Hence Christ calls peace-makers the children of God. For no sonne resembles his father so much in any quality

as

as those resemble God, that make peace. For God makes men to be of one mind in a house, and so will the children of God also labour to do.

There is another kinde of goodnesse, called communicating goodnesse : and this hath foure steppes or degrees. For first, we must communicate temporall things vnto the necessity of the Saints. And for spirituall things and blessings, as euery man hath receiued, so must he distribute. Secondly, we must bee plentifull in the workes of mercy : not in being good to some, and not to others : but in being rich in good workes to all. Charge them to bee rich in good workes. Herein we must be like *Dorcas*, who cloathed the poore with garments shée made at her owne cost. Like the good woman who opens the palme of her hand to the poore : like good *Job* whom the loynes of the poore blessed. Thirdly, wee must bee

Psal.67

3

Rom.12.

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1.Pet.4

2

1.Tim.6

A&s 9

Pro.31

Job.31

1. Reg. 18

4

Luc. 21

2. Cor. 8

much in goodnessse : which is in communicating to others abundantly the blessings wherewith God hath stored vs, not in louing onely , but in liberall supplying their wants also. As *Obadiab* did in spending his liuing and ventring his life , to hide a thousand of the Lords Prophets from the rage of wicked *Iezabell*. Lastly, we must bee super-abundant in goodnessse , like the poore widow, that would rather want her selfe, then be wanting in the contribution of the Lords treasury ; and therefore cast into the Corban two mites , euen all shie had. So that we must relieue the wants of others as wee are able , and sometimes aboue that we are able, as *Paule* said of the *Corinthians*, that to their power and beyond their power, they were willing to minister to the necessities of the brethren.

Now are we to know what are the rules to be obserued in goodnessse, and those I finde to bee 4.

The

The first rule is, that we must doe good onely of that is our owne. No robbing of Peter to pay Paul. No dealing vniustly with any to doe good to others : such Sacrifice God abhorres. Hence David would not offer burnt Sacrifice of that which cost him nothing, which was not his own. Secondly, we must doe good with alacrity and cheerefulness: for God loues a cheerfull giuer. Therfore one saith very aptly , Well doing must proceed from well wishing, for such as is the affectiō, such wil be the action. Therefore we must giue freely, else it is no gift. In doing good we must not bee hucksters, wee must not truck one for another, for euē Publicans and sinners doe the same. Therefore one saith truly, *Danda sunt beneficia, non fœneranda:* Good turnes and benefits are freely to be giuen, not couetously put to vsury. Thirdly, the next rule is, that we so giue to others, that we disable not our selues , from iust mainte-

15.61

1.Cron.21

2

2.Cor.9

Ambr.

Lact.

Act. II

4

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Rom. 3.

2

nance of our selues. All sent succour to the brethren, but yet it was according to their ability: but herein I neede not spend much argument, for our age giues not a man of this exesse. The last rule is, that wee must doe all the good wee can, within the compasse of our calling; and not so onely, but also hinder all the euill wee can hinder by any meanes.

~~X~~ But here some may obiect unto me, God himselfe doth not all the good hee may doe, nor yet hinder all the euill he may; therefore neyther are we bound to do it.

For satisfaction hereof, I say, that in this behalfe we are not to imitate God. First, because wee are subiect to that Law, Thou shalt not doe euill, that good may come thereof: but God is not subiect to any Law, no, not to his owne Law: besides, hee hath power to dispence with it; so haue not wee. Secondly, hee is

is able to draw good out of euill,
and light out of darkenes , which
we cannot doe. Thirdly, God is
the generall good ; wee are the
particular good. Now , betwixt
these two there is great diffe-
rence. For the particular good
must procure all the good , and
hinder all the euill it can , within
his calling : but to the nature of
the vniuersall good , there are
these three things appertayning.
First, that all things bee good in
some measure of goodneſſe. Se-
condly, that some things be bet-
ter then others. Thirdly , that
those things which are defective
in goodnesse, that is , all euill
things, should be ordayneſd to the
common good. As for better ex-
planation : In a well ordered
house ; first, all the parts thereof
are good in their kind. Second-
ly, ſome are better then others,
and of more maieſty and uſe: ves-
ſels of honor & diſhonor. Third-
ly, those parts of the house that
are defiſtitute of goodneſſe, as
ſinkes,

2. Tim:2.

sinkes, draughts, and such voyding places, (seruing for base, yet necessary vses) are ordayned to the common good of the whole house, and so, as that it cannot want them, without a great inconuenience. And therefore if the master builder (to preuent these particular euills) should leauue them out of his building, he should prejudice and hurt the common good of his house, which cannot bee without them. So hath our God prouided in this goodly building of the World, that euery man should bee good in his nature and kinde: and that some should be vessels of honor, better then the rest, and withall that the wicked and impenitent, which are the sinks and draughts to keepe the rest of the house sweete, should for the common good, exercise, and seruice of the whole house, be tollerated as necessary, though stinking and noy-some euills.

markes and evidences of goodnesse ; that it may bee knowne of every man. It is so painted out in the holy Scriptures, and in such broade characters, that euен runnērs may reade them. Therefore if you would know where goodnesse is by the head, you must obserue these fourē enrollements, First, her witnesses. Secondly, her seales and assurances. Thirdly, vshers. Fourthly, her atten-

dants.
First, the witnesses which testifie for goodnesse , are to bee found out. For if witnesses bee needefull in euery doubtfull case, then to prooue where true goodnesse is, witnesses will bee most needefull. If you please to call for them, Saint Paul hath rankt them for you into a short but sweete summe. These witnesses are without all exception; they wil prooue infalliblē where goodnesse is : Let vs produce them. The first witness, is a care to come out of our sinnes. The second

2. Cor. 7

cond is, a clearing of the Con-
 science, by a true and vnfayned
 repentance. The third is, an in-
 dignation against sinne, and our
 selues for our sinnes. The fourth
 is, a holy feare to fall into any sin
 againe. The fist is, a great de-
 sire to be out of that fearefull and
 damnable estate. The sixt is a
 zeale of Gods glory. The sea-
 uenth is a punishing and taking
 vengeance of our selues for our
 sinnes, that God may not punish
 vs nor take vengeance on vs, here
 or hereafter. Examine the good-
 nesse of thy heart by these wit-
 nesses : If these witnesse for thee,
 then happy art thou that euer
 thou wast borne : if not, labour
 to get these witnessess ; but take
 heede of suborning them.

2.Pet.1

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The scales and assurances of
 goodness, come next to be ex-
 amined. Call for them of Saint
 Peter, they are also seauen in num-
 ber. The fist of them is a lively
 faith working by loue. The se-
 cond is, a sound knowledge of

God

God in Iesus Christ. The third is, temperance in all the good creatures of God : the fourth is patience to beare sweetely whatsoeuer God shall please to lay vpon him. The fift is godlinesse, not to stagger or swerue from the commandements of God for any disaster. The sixt is, brotherly kindnesse in dispensing the bles-
sings of God. The last is, loue of God and man, euен our enemies, that they may not want the vt-
termost of our helpe in body, goods, and minde. If these things be amongst vs, and abound, wee shall never bee vnfruitfull in the knowledge of our Lord *Iesus Christ* : These seales make our calling and election sure, for if these things be in vs, we shall neuer fall. Let our labour bee to get these seales of goodnessse, to seale vnto vs the inheritance of Heauen.

But the better to know this noble Empresse, this goodnessse, we must also behold her vshers.

Gal. 5

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For as Kings and noble Personages are knowne by their vshers, even so is goodnes. Now shee hath not only one, but fiue seueral vshers; no quarter waiters, they waite all at once. The first is called loue, for all true goodness proceedes from loue. The second is ioy, for goodness rejoyceth whē it doth any good. The third is peace, for even the peace of God which passeth all understanding, is in the heart of him that loues goodness. The fourth is long suffering, for no iniuries can abate his goodness. The last is gentleness, to entertaine sweetly all occasions of doing good. And then followes goodness. All these I call vshers to goodnes, because they leade and conduct goodnes to all her honourable actions: for these make the way for goodness to worke.

In a word, the last meanes to know goodnes by, is her attendants. They are not many, but they are very excellent: you may

ever

uer know her by them. They are but three : as Saint Paul accounts Gal. 5 them ; but they are worth all the glittering traynes of Kings and Emperours of the world. One of them is called Faith, a fit attendant to waite on goodnes and all great personages. The second is Meeknesse, the sonne and heire of Faith, cuermore at the heeles of goodnes, that shée swell not with any conceite of her owne worth. The last is Temperance, another of Faiths issue, to bring goodnes onely necessaries, and to keepe off all supersticities.

Thus goes goodnes attended, you easilly may know her by her traine, no King in the worlde is so nobly attended. For seldom doe such seruants as these get any roome to serue in with great personages. Onely goodnes giues them entartaynement, else they might goe a begging. For who will admit into his seruice, such poore, base, bare, leane, hunger-bitten strangers, as faith, meeknesse,

nesse and temperance; but I must make an end. Thus you see what a worlde of excellent matter my theame offers mee: euен a whole body of Diuinity, an Ocean of learning. But I must now be contented to haue brought you thus farre acquainted with goodnesse: in hope that Gods grace may so work the loue of it in your harts, that you may be enamoured and rauished with the wonderfull beautie of it.

And that this beautifull *Rabet* may possesse the loue of your hearts, the onely way is, to put away that bleare eyde *Leah*, the loue of the world; for the loue of goodnesse, and the loue of this world can never stand in any league together. The sicke person though hee change his bedde and lodging never so oft, hath neuer the better rest, because hee carries his sicknesse with him, the cause of his vnrest. So though we lie never so soft, though we think neuer so well of our selues, yea ex-

except wee put away the loue of our goods, which doth hinder euermore the loue of goodnes, we shall never become the children of goodness, or heires with God.

Temporall things, may wel be compared to the tree that the Elephant leanes vnto, that beeing halfe cut thorow, deceiuers him when he leanes vnto it. Like vnto mandrage, which if duly taken, is good phisick, but if immoderately, it castes one asleepe, congeales the spirits, and killles the naturall faculties: So doe riches and the things of this life, if we loue them immoderately; they cast vs into strange dreames, make vs growe colde in deuotion and religion, congeales our affections, and in conclusion kill both soule & bo-die. Like the seedes of henbane, which kill all birds sauing Spar-rowes, to whom they are nourishing food: & it kill not the, as one saith, because their veines are so narrow, that the fumes of it can-

Auicenna.

not

Syr.39

not passe to the heart, to kill it, as they doe to other creatures. So temporall blessings doe not hurt the godly, as they doe the wicked; because they haue the narrore veines of knowledge and pitty, so that the deadly fumes of that henbane, the loue of worldly things, neuer passe to the heart: If riches increase, if honours increase, they set not their hearts vpon them. For as the Wise man saith, *Omnia bonis in bonum*, All things to the good & godly are turned to good. If then we will giue our own soules satisfaction, touching this excellent duty of goodnes, which is *Totum hominis*, All that can be desired of a man: let vs not leane to this false deceiuable tree of the world, that is cut thorough, and deceiuers and ruines all the Elephants and mighty men of the worlde, that leane vnto it: nor let vs so greedily swallowe this Mandrage which stupifie our understandings and reasons con-

congeales our deuotion, & goodnesse, and casts vs into a dead sleepe of security. Nor let vs aduenture vpon this henbane, that so soone kils the heart, except we bee assured of our schies, that we are those holy Sparrowes, that will not suffer the fumes of it: that is, the loue of the worlde to possesse our hearts. For it is this goodnes onely, that is like vnto Salomons siluer, and answereth vnto all. I know the world doth like much better of Salomons siluer, then of Salomons goodnesse: but it is for want of that acquaintance with goodnes, that they haue with siluer. Cicero saith, that in his time, *Nihil erat tam populare quam bonitas*; There was nothing that the people of Rome affected more then goodnes; and what made goodnes so popular, but the practice of it, and the number of excellent persons, as *Cato*, *Fabritius*, and many more, who loued and countenanced it? Such men are the very barres,
gates,

chrys.

Clem. in
Iuner. lib. I

gates, and brazen walles of kingdomes. Therefore one sayd wel, that in a kingdome well gouerned, the want of one good man was more, then the famine of bread and wine. For wee haue seene God send a famine for the demerites of one man, and after that, abundance for one good mans sake. What goodnes hath a common-wealth, if it haue no good men? And what wants it if it want not good men? To which purpose is that, one reports of Saint Peter, that he hearde Saint Peter speake it : That if Abraham had not interceded, when God burnt Sodome and her three sisters with fire and brimstone the whole world had been burnt so wicked was the whole world at that day : and yet at Abraham prayer, the judgement fell onely on Sodome and her three sisters. And surely it seemeth, that the prayer of Lot sauued Zoar, albei the Inhabitants were most flagitious and wicked men. And o-

suc

Aug.

such value are good men, that a Father confesseth, whensoeuer he heard a knell ring for the dying, his soule was sore perplexed, whether hee should pray for the good that die, that they might liue longer, or the wicked that liue, that they might liue better. For that there is as great reason to weep for the life of the badde, as for the death of the good. All this that I haue sayd, is to shew the vnua-
luable worth of goodnes & good
men, and what preseruatiues they
are to that State wherein they
liue and are cherished.

Now must I then conclude all
I haue to say, in these three ob-
seruations out of the Text.

The first is, that vnder this one
vocable of Goodnes, is compri-
sed all the substance and marrow
of piety, religion and honesty ;
and vnder that word, Man, eue-
ry man liuing of what condition
soeuer: whereby we may be put
in minde of an excellent grace,
that shoulde be amongst vs: name-
ly,

ly, vanity. That wee should be all, *Tanquam vir unus*, As one man in euery thing that tends to the glory and preseruation of the Church and Policy; to bee the one, is to bee all and more then all: to be more or lesse then the one, is in the end, to be none and lesse then none.

Division is an ill companion to glory, perpetuity, and safety. A house diuided, a Kingdome, City, cannot stand. Truth that cannot lie, hath spoken it, and those diuided shall surely feele it. One is the beginning of all numbers, without which no number can bee, into which all numbers are resolued, and by addition of which, numbers are multiplied. So God hath of one blood made all nations of men; nay, wee are all the of-spring of God himself who is *simplicissima unitas*, The most simple vanity. And we cannot bee of the number of his children, except wee beginne, continue, and end in one; nay, resolu-

all as one man ; and so by addition of this one, shall we be multiplied as the starres of Heauen which cannot be numbered.

All excellent things in nature are but one : one Firmament, one Sunne, one Sea, one Earth, one Fire, one Ayre, & euery pretious stone, is but *vnio*, an vnion of many beauties and perfections in one body. All excellent things aboue nature are but one : one God, one Faith, one Hope, one Charity; so in my Text, one man, one goodnes : therefore if wee will bee excellent any kinde of way, in nature, or in grace, wee must be one. As many members make but one body, many branches but one tree, many graines but one loafe, so many persons by faith and loue, make but one Church. My doue, my vndefiled is but one, saith Christ. Ye are all one in Iesus Christ, saith *Paul* : there is neither Iew nor Gentile, English nor Scottish, bond nor free, male nor female; but all are one.

Can. 6

Gal. 3

Gen.45

Gal.5

one. What then? Then fall not out by the way, saith Joseph to his brethren: If you bite and deuour one another, take heed ye be not consumed one of another.

Charity and loue is like the cement and mortar, that of many stones and those different in nature, makes one wall, able to keep off the violence of many stormes. Like the seed *Pistilliij*, that of sundry peeces of flesh in one pot, makes not onely good broth, but also one firme lump. For wheresoever the seeds of charity sowne in the heart by the holy Ghost, do boyle, they work a sound conjunction of natures in themselues most diuided. Wheresoever is *bontas*, goodnes, there all me are but as one man: every one labouring the good of another, as his own. The Poets feigne, that the three Gorgons being three most bea- tifull sisters, had all three but one eye, which they lent one to another by turnes: so must wee lend not onely all the eye of the heart,

but

but euē all the good wee haue
receiued to the good of others.
For as there are many members of
the body, yet but one heart to
impart life to them all: so albeit
wee are many, yet must we haue
but one heart: the multitude of
beleeuers haue but one heart, one
soulc. God will giue them one
heart, and put a new spirit in-
to them. Shall the wicked say,
Marsupium sit unum, let vs haue
all one purse, and shall not wee
much rather say, Let vs haue one
heart? Beholde how good and
ioysfull a thing it is, for brethren
to dwell in vnity? First, it is good.
Secondly, pleasant. *Et nullius bo-*
ni sine socio, iucunda possessio, With-
out a cōpanion, there is no plea-
sure in any possessions. Thirdly,
it is deare; for brethren: and
what more deare then they?
Fourthly, it is safe: for *in unum*,
they dwell in vnity. Many vali-
ant souldiers are not easily ouer-
come: many stickes in a bundle,
many small hayres in a lace are

Acts 3

Ezek. 11

Pro. x

Sen.

H not

not easily broken, by the strongest man.

Consider, that this goodness is the true stampe, figure, feature, and shape of a perfect man, and deliuers vs all the dimensions of a good Christian. Would you make choyce of seruants? Here is their full dimension, goodness. If he haue it not, he is no fit seruant: for he is not man, but beast. Will you haue a wife chosen out of the multitude? Beholde here is her dimension too, euен goodness. If she want this, she is no fit wife. Would you haue a magistrate to your liking? Here is his dimension also, euен goodness. Would you haue an excellent preacher? Here is his dimension, goodness. If they want this, they are no fit magistrates, no fit preachers. And the same man we say: of all sorts of men. O that God would giue vs the goodness of his grace to chuse our wifes, and seruants, our magistrates and preachers by this dimension. Then how happy should

should masters of Families be in their wiues and seruants? How blessed should the Church bee in their magistrates and preachers?

What mischiefe the want of this direction works in all estates is well scene, and lamentably felt. But especially if the seruants of kings and Princes be not aduanced for their goodnessse. If the wife and servant know not God, feare him not, leade not a godly and Christian life, they are ill chosen wiues and servants. If the magistrate and the preacher doe not the like, and make a Conscience of all their wayes; they are but staynes to their places, and banes to their owne Soules. It is not wealth, nor wit, nor beauty and kindred in wiues: It is not sharpenesse of witt, excellency of shape, Learning, wisedome, nor other excellent qualities in seruants, that makes them fit, but onely goodnessse. It is not witt, and experiance and skill in the Lawes and policy, nor eloquence

H 2 and

and profoundnesse in the magistrate and preacher that makes them fitte : but onely goodnesse. For that is the whole dimension of an excellent man, and what hee wants of that, ~~hee wants of Man~~ ^{videlicet to himselfe}

3

Lastly, seeing goodnesse is such, that it delights God, Angels, men, and all the creatures; and every good giuing & perfect gift, is from aboue. Let vs labour by all holy meane to acquaint our selues with this goodnesse, that so we may procure the continuance of Gods goodnesse to vs, and turne away his iudgements from vs. You cannot but remember how that for want of this goodnesse amongst vs, God hath taken his goodnesse from vs, and scourged this kingdome with many plagues. Fires confounding many townes, and much treasure and riches : and after fires, waters drowning many townes, and much lands. And after waters, pests and sicknesse.

S. H. 14

wa-

wasting and wandring therowe
the veines of this land. And after
all these, worse then all these, a
deadly vnre recoverable blow,
which striking at the roote, lopt
away the noblest, highest, and
chiefest branch, the right eye of
this land, the glorious Sun-rising
of a happy succeeding age, the
very joy of our hearts took away,
I say suddenly, and for our sinnes,
for our pride, whoredome and o-
ther monstrous impieties; for
want of goodness, I say it againe
and againe, for want of goodness.
Let vs take heede that our sinnes
prouoke not God any more: For
as the wise Roman said well: *In Sen.*
illa die qua Inservant nauigia, absor-
bentur: In the same day that the
shippes seeme to dally and play
with the Ocean, in the same day
are they swallowed vp. So was
it with vs then, and so now: we
were vnder sayle, top and toppe-
gallant: but suddenly a storme
came, that not onely made vs
strike sayle, but brake our maine
mast.

Pr. Char.

Job. 5

most close to the hatches. God grant it never bee so any more with vs. The *Israelites* would not let *Danid* goe out to battell, lest they should extinguish the light of *Israel*: How much more ought our care to be, that our vngodlinesse and impieties put not out the light of *England*? For our sins are more like to do it to vs, then *Danids* battles to them. God in his greatest mercy continue his goodnesse to vs, that this blessed sparke of our hope, this glorious beame of our comforts, be never put out, bee never eclipsed: but that he may come to his graue in a full age, as a shocke of corne commeth in, in his season: that the stones of the fielde may be at league with him, and the beasts of the field at peace with him; that there may be peace in his Tabernacle all the dayes of his life, and in his death, the peace of God, Amen.

FINIS.

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wifij glole to the preachers. God
blame it is neneit pec to any more
wifij as. They lassellis wouly not
Dany god out of perell. Ifly
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for they: How much wone onys
the eare to pe, easer and abode
wifij sas suppreiss entillot our
sise heade of Eayal. For this tyme
the more fike to god is god.
The dore possesse to lyppe. God in
this gressely wiche coulde not
woodehelle to a descriptioun
desrike of our poe, this gloton
carme of ent comfote. Descreve
that our pessance, ecclipsed: per
use we may come of this gloton in
a full age, as a sturck of come
comming in, in pessance: this
the shone of the fieldes may be
as losonge wifij parr, soe the pessance
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bessce, the bessce
of God, A. C. 30
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